THE MESSENGER OF TRUTH.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

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THE MESSENGER OF TRUTH

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ONWARD SPEED.

Onward speed thy conquering flight,
Angel onward speed;
Cast abroad thy radiant light,
Bid the shades recede.
Tread the idols in the dust,
Heathen fanes destroy,
Spread the gospel's holy trust,
Spread the gospel's joy.

Onward speed thy conquering flight,
Angel onward haste;
Quickly on each mountain's height
Be thy standard placed:
Let the blissful tidings float,
Far o'er vale and hill,
Till the sweetly echoing note,
Every bosom fills

Onward speed thy conquering flight,
Angel onward fly;
Long has been the reign of night,
Bring the morning nigh.
'Tis to thee our brethren lift,
Their imploring wail,
Bear them heaven's holy gift,
Ere their courage fail.

Onward speed thy conquering flight,
Angel onward speed;
Morning bursts upon the sight.
,Tis the time decreed,
Jesus now the kingdom takes,
Thrones and empires fall,
And the joyous song awakes,
God is all in all.

The Law of God.

BY W. J. LUSK.

BRETHREN:—Amid the moral darkness and gloom that enshrouds christendom, a ray of light from the third angel's message, breaks forth with divine splendor, comes within the range of the human mind, presents the commandments of God and the faith of Jesus as the foundation of all true religion, and contemplates the animating prospects of those who, under the influence of "Present Truth," believe that it is essential to their salvation to have respect unto all the commandments of God. The Sabbath of the fourth command, still stands preeminently sublime amid the decalogue of God's moral law, and is one of those lively oracles included in the testimonies of the Lord, which is God's righteousness, and can never be abolished. The law of ten commands is God's righteousness, for we have the unerring testimony of Paul to establish this fact. In Romans vii, he says: "For without the law sin was dead. For I was alive without the law once: but when the commandment came. sin revived, and I died. Wherefore the law is holy, and the commandment holy, and just, and good." Hence, we see that God's law is righteousness; therefore when the attempt is made to do away the law of God or any part of it, either by precept or example, the attempt lies with equal force against the righteousness of the Divine Law-giver, and must have originated with that arch-deceiver of mankind, the devil, whose object it is to "Deceive the very elect if possible," and to overthrow the law of God, which is Gods righteousness, and is holy, and just, and good — Hence, we conclude with the Psalmist, that all of Gods commandments are righteousness, (Ps. cxix, 172.) and that righteousuess shall not be abolished; Isa. lvi, 6. notwithstanding the devil with all his host of Sabbath breakers to the contrary. The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple. (Ps,xix, 7.) There are certain truths at the foundation of every science which must exist as unchangeable realities, before there can be any progressive knowledge from them in that science. Hence in the science of mathematics certain rules are given as the foundation or basis upon which the entire mathematical structure is built and no subsequent deduction from those great fundamental principles given can in the least weaken or diminish their original, or elementary truthfulness; but they stand unshaken and firm amid every investigation through which they may be carried however intricate or complex that investigation may be. For an illustration we may refer to geometry a knowledge of which is progressive. Now, will any progressive knowledge or attainment of this science unsettle its fundamental principles? Will any investigation that we may make prove that a circle is not equally distant from a common point? It has been most beautifully demonstrated that the square upon the hypothenuse of a right angled triangle is equal to the sum of the squares of the other two sides, and no subsequent investigation can show this theorem to be false: consequently all subsequent investigations whatever they may be, arising therefrom receives their theorem as an established truth which rests upon its own basis. Similar reasoning will apply to the science of religon, the commandments of God and faith of Jesus a system of truth which Deity has established for the salvation of mankind and the ultimate triumph of those who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life. (Rom. ii; 7.) Permit me to say then, that the ten commandments, the law of God are the foundation upon which Christ and his apostles built their faith, a science of religion against which the gates of hell can not prevail. The ten commandments, therefore, appear to be the basis of truth and the bright constellation of religious science around which the apostles rallied as their standard and to which the Son of God refers as proof conclusive, in the demonstration of those religious problems that pertain to his faith, or the gospel, which is glad tidings of the Kingdom of God. Hear the testimony of the Son of God who was subject to the law of his Father, and obeyed it according to the letter; the fourth command as well as the other nine. "Think not that I have come to destroy the law or the Prophets: I am not come to destroy but to fulfil." "If thou wilt enter into life keep the commandments." (Mat. xix, 17.) "It is easier for Heaven and earth to pass, than one tittle of the law to fail." (Luke xvi, 17.) 'The Sabbath was made for man.' (Mark ii, 27.) We inquire, *when* was the Sabbath made for man; and by whom? God made the sabbath when he rested from His Work, as is conclusively shown, in Gen. ii 2, 3.—Thus we see that the Sabbath was originally instituted as a sacred memorial of the finishing of the work of creation, and one important part of the exercises of this holy day, should be to contemplate with holy admiration and deep reverence, the great fabric of the universe, and to reflect upon the Almighty energy and wisdom, as displayed in the works of creation, which the Eternal Jehovah intended to be held in everlasting remembrance by man on earth, as well as all the hosts of Heaven, which surround the throne of God with everlasting praises, and consider it a most ennobling and delightful privilege to yield humble obedience to the law of God, which is binding upon angels and arch-angels, and upon every class of intelligences, wherever their local residence may be found, as well as upon those who dwell upon the earth. Hence, it is a truth based sublimely upon the veracity of God's divine revelation, that the angels hearken unto the voice of his word, and do his commandments. (Ps ciii: 20.) 'Consequently if holy intelligences are required to keep the law of God, and delight in the testimonies of the Lord, the righteousness of which is everlasting; how much more necessary shall it be for man in his fallen state to comply with the just requirements of his Creator, in keeping his commandments, the fourth of which contains the name of Jehovah, and is the central star around which all the intelligences of the universe cluster, and with one harmonious, inspiring song, make the heavenly arches ring with the well known anthem: 'The hand that made us is Divine.' The sabbath is designed to commemorate the vast work of creation, and it is the rest day of the Almighty upon which he has placed his blessings; hence it is by inspiration, called the 'Holy of the Lord,' and is the mirror of Deity, by which the invisible God reflects his name, which is the sign or seal of his law, and from it we learn that He whom we worship, made 'Heaven and Earth, the sea and all that in them is, and rested the *seventh day* wherefore, the Lord blessed the Sabbath day and hallowed it.' Upon this commandment then, rests the blessing of the immutable Jehovah, and so long as the Creator exists, or so long as the Universe remains as a memorial of his infinite wisdom and power, it never can be abrogated or changed, for, says the Coming One 'It is easier for heaven and earth to pass, than one tittle of the law to fail.' This law, the law of ten commandments, God's moral constitution and righteousness which is everlasting, forms the very basis or groundwork of all those moral dispensations given to man by which he is to gain an ultimate triumph over the Beast and his Image and upon which he can stand as upon a rock, in the day of trouble when God in his fierce anger will sweep away the refuge of lies, which have so long and so successfully been thrown as a halo of delusion around those whom Satan is leading captive at his will.

The fourth commandment is the grand key-stone in the decalogue of God's moral law, and the one upon which we confidently rely to substantiate his claim as the only true God, for in it we find his name as law-giver. To destroy confidence in this precept, therefore, is to unsettle the very foundation of God's moral law. The Sunday theory as presented to the world strikes at the very heart of the christian system, and those who teach that the first day of the week is the Sabbath, when God has plainly and positively said that it is the seventh, are infidel in their views to all intents and purposes; for such a theory contradicts the word of the Lord, and in a measure paves the way for its adherants to embrace any inconsistency, or 'Damnable heresy' that was ever palmed upon the world. The advocates of popular doctrines assert that the first day of the week is the Sabbath. Verily, we must have something more sure than mere assertions upon which to rest our hopes of salvation, or of entering through the gates into the city, and of partaking of the tree of life. Our crimes are too heinous, and our hearts are too 'Deceitful and desperately wicked' to be brought under condemnation by a law which utters deceit and falsehood. The imperishable interests which cluster around the coming of our Lord, are too vast and important to be trusted to mere doctrines of devils, whose object it is to deceive the very elect, if possible. We must have something more tangible and better than boasting assumption upon which to rest our hopes of Heaven.—And blessed be God, we have something better. Amid the solemn and terrific scenes of Sinai, God spake the commandments with an audible voice, and the trembling multitude assembled around the mountain's base, heard: 'Remember the Sabbath day to keep it holy;—the seventh day is the Sabbath of the Lord thy God.' If our hearts are ready to die within us when we contemplate the wickedness developed by the man of sin, our hearts also swell with unmingled joy and gratitude when we see that there are a few who have respect unto all the commandments. The false doctrine, that the first day of the week is the Sabbath, prevails throughout christendom, and I regard it as the greatest calamity that ever befel the Christian Church. It is a theory of the man of sin and consequently sets up enfeebled human assumption as superior to the work of God; for it never yet has been shown, neither can be from the word of God, that the first day of the week is the Holy of the Lord. It is a heresy, which, while it professes to revere the scriptures of divine truth, boldly charges the Eternal God with falsehood: thus endeavoring to make the world believe that the law of God which is his righteousnes, and is holy, and just, and good, needs the wisdom of man to perfect.

Think you that God, the divine Law-Giver, who only possesses immortality, and dwelleth in light unapproachable, has given a law that needs the supervision of mortal man, who does not possess the first spark of immortality, but whose breath goeth forth, he returneth to his earth; in that very day his thoughts perish? Think you that the Savior, the Lord of the Sabbath, would teach his disciples to pray that their flight be not in the winter neither on the Sabbath day, when that Sabbath had been abolished? Most assuredly not. Such a deception the doctrine of Sunday keeping charges upon the Savior of the world, our great 'High Priest' in the heavenly sanctuary. Christ is not a deceiver, and did not teach his disciples to pray for that which did not exist, and I most solmenly protest against a heresy of the devil, so shockingly blasphemous as to make the Son of God just what his enemies declared he was—*a deceiver.* Such a theory can not find proof to sustain it, except what is drawn from the vain assumptions of false teachers. The breath of inspiration sweeps over the refuge of lies, and they vanish before the rays of divine truth, like darkness before the noon-day sun; and the Sabbath of the fourth command comes forth like gold tried in the fire; the brighter and purer, if I may be allowed the expression, for the fiery ordeal. The great and glorious principles of our holy religion must have an immutable basis upon which to rest, and in the decalogue of God's moral code, the ten commands, we contemplate that basis, and upon it we safely build the grand superstructure of our faith, and with peculiar interest and joy undimmed do we rest our hopes of Heaven; for those only who do the commandments of God, have right to the tree of life, and may enter in through the gates into the city.

Yours, striving for the Kingdom.
GOODRICH, Aug. 23, 1854.

Forgive one Another.

The following excellent article which we suppose to have been written by sister Marcia S. Avery, of Locke, Mich., we copy from the *Review*, Vol. VI., No. 8, to which we will append a few statements from Bro. Russell, showing the contrast between the spirit of this article, and the conduct of *some* of our brethren who are under the influence of Bro. and Sr White and the visions:

"Herein is manifested the great compassion of the Saviour. Many are the examples left on record of his great forbearance, and his kind and forgiving spirit. He was even moved with compassion towards his worst enemies, and with his expiring breath, cries, "Father, forgive them, they know not what they do." As we follow him along through his life of suffering and sorrow, often do we behold him relieving the oppressed, comforting the afflicted, healing the infirm, and ever ready to forgive. Let us then, who are trying to follow in his steps, endeavor to walk worthy of the vocation wherewith we are called, and with all lowliness and meekness and long-suffering, forbear one another in love, and ever be in possession of that compassionate, tender and forgiving spirit that was found in the Son of God. Dear reader, let us examine ourselves. Do we behold within as much of that blessed principle of love and forgiveness, as we ought to possess? Can all who are looking for redemption at the speedy coming of Christ, bow before God, and in *sincerity* and *truth* pray after this manner: "Forgive us our sins as we forgive those that trespass against us?" After this manner Jesus tells us to pray. Then how can we expect to be forgiven, frail and erring creatures as we are, if we neglect to forgive others? We find much in Luke vi, relative to our duty on this point.—"And as ye would that men should do to you, do ye also to them likewise." We also read, "Be ye therefore merciful as your Father was also merciful." "Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned, forgive and ye shall be forgiven." We again find in Luke xvii, 3, 4, an example worthy our imitation: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Here then it seems is a plain command which it is positively certain we should obey.

We ought then as humble followers of christ, to be careful th,t we exact no more of an erring brother, than the simple expression, "I repent" We have this for an example, that it is not great words, neither long and learned confessions that should only be received, but easy and simple language as this is all that seems to be required. Certain it is, if we are in the place we should be, and would obey the living teachings of our Savior, we should ever stand ready to forgive from our hearts every one their trespasses. Says Paul, in his epistle to the Ephesians, [iv, 22,] "Be ye kind one to another, tender hearted, forgiving one another even as God, for Christ's sake hath forgiven you." We are also admonished to put on bowels of mercies. kindness, meekness, long-suffering, forbearing one another, and forgiving one another. We should be careful too that we judge not our brother, bearing in mind the words of the Apostle: "Thou art inexcusable, O man, whosoever thou art that judgest." Then let us take heed to these things; as we learn from scripture that we can have no excuse if we do them. Often has the honest soul been most bitterly stung by being cruelly and wrongfully judged. May we, therefore, watch against and carefully avoid every appearance of evil, that we offend not in word or deed.

M. S. AVERY.

At the last meeting Bro. White held with the brethren in Jackson in 1853, I rose and endeavored to make a confession. Bro. White was not in the room at the time; I remarked that I wished to confess all I could according to truth. At that moment, ~~Bro.~~ W. stepped into the door and said he had no fellowship for that confession, and let the meeting break up in confusion; saying he would rather go to the woods and pray, than to pray there, and that he would not pray with them.

After the meeting had closed in a confused manner, he took his hat and walked off with his arm around Bro. Palmer, seemingly in close conversation. At the meeting the next Sabbath, I again endeavored to speak, but the brethren not being satisfied with my remarks, objected to it and got into such a confusion that Brother Palmer proposed closing the meeting.

I told them I would withdraw and let them proceed. Bro. C Smith replied, 'Brother Russell, I am satisfied from prayers that have been made here, that there are others that believe just as you do;'—referring to the prayer of Sr. Eliza Smith when she prayed, "Lord help us to take *thy word* as our rule of faith and practice:" while the rest were praying and thanking the Lord for visions &c. I turned to Sr. Smith and told her that she also might leave, as Bro. Smith had reference to her; to this remark, Bro. Smith made no reply. The evening before the next Sabbath, we met again, but I was yet unable to speak in favor of the vision. Bro. Palmer took occasion to refer to Sr. E. Smith's prayer. Sr. S. replied that she was thankful that Bro. P. was not her Judge. She soon repented and went to Bro. P. and asked forgiveness.

The next day, when I was disfellowshiped, Bro. S. T. Cranson proposed withdrawing fellowship from her. "For," said he, "She had a bad spirit last night and I saw it." Sr. Smith replied, 'I saw that and confessed it." Bro. C. Smith said "We have no fellowship for such confessions." Although he was not present at the time the confession was made; but was at home, more than a mile distant. Bro. Leander Kellogg remarked that he was in unison with my being disfellowshiped, but in regard to Sr. S's case, if *she* had not taken the right course, to confess when she did wrong, *he* sho'd not know what course to take. Brother Cranson replied, "SHE IS AT WAR WITH THE VISIONS." Yet she had not said to any one that she doubted the visions. The next time the church met, my wife and Sr. Knight were cast out, *not* for any immoral conduct, but for not moving in unison with the church in my disfellowshipment. At this meeting, Sister Smith's case was again brought up; some of the brethren said they considered that the hand of fellowship had *already* been withdrawn from her, and others said *they* did not; so they finally cast her off the second time. The next time they met, Sr. Knight repented of having neglected her duty in not casting me out, and asked the forgiveness of the church, but none was granted to her. Sr. Smith also plead for forgiveness, and so intense was she, that she even got down upon her knees before them and begged for pardon; yet the church was unmoved When Br'n A. A. Dodge and Wm. M. Smith, who were not present at this meeting, came home, Bro. C. Smith related the circumstance of Sister E. Smith's confession upon her knees, to his son William. When Bro. Dodge came into the room, Wm. said to him, "Why Abram, they've come to such a pass here that they wont forgive them *when they confess on their knees.*"

"WHY WILLIAM!" said his father; "Why," said William, "Did you not just say so, in the case of Sister Smith, when she came on her knees?" "Why of course," said his father, "When they ask our *forgiveness* we are bound to *forgive* them; but *forgiveness* and *fellowship* are two things." Yet neither Sister Knight nor Sister Smith had asked for fellowship, but merely for forgiveness for any wrong they had done. I wish to state only one more circumstance, and then I will close.

When Bro. Bates was here last spring, after he had given a lecture, Sr. Knight arose and made a confession in a very affecting manner, She made an appeal to their conscience by quoting the words of our Savior on forgiveness. When she ended, Bro. Bates spoke out emphatically "THAT IS BIBLE." Bro. Cranson then remarked that it was well known that she was receiving and granting favors from and to Mr. Russell's family. I then said I wished to make a remark on her case. It was refused in that form; but it was granted on the ground of confession.

I then stated to the church that she had disfellowshiped me and my family and that there were no more favors granted between *us*, than between unbelievers.

A part of the church seemed moved with compassion, while others of them said they thought she should be held off until they *all could feel* her confession. I tho't if she was not received into the church until their cold hearts, steeled over by the influence they were under, became softened by the Spirit of God, she might remain an outcast for some time. She, having been taught that there was no salvation outside of that church, was in great distress of mind. She had at this time been about nine months an outcast, for no other crime than being so much in sympathy with me as to say she thought they were hasty in their movements with me; and this sympathy lasting only ten or twelve days.

My brethren, could you have seen that poor widow stand up and plead for forgiveness with sobs and tears streaming from her one eye growing dim with working early and late with her needle to earn an honest livelihood for herself, a sick daughter fast going with the consumption, a deaf and dumb daughter of feeble health, and two little boys, it seems to me you would say "If the tyrant Dionysius had been sitting by in his sober moments he would have said 'SHAME ON SUCH CHRISTIANS!' "

While she was thus shut out from the sympathies of the church, being in very straitened circumstances, some of her kind neighbors and a Physician applied for aid for her from the town which was granted until after the burial of her daughter. For some time before the death of her daughter, it required all her time to attend to her; during which time she was sustained by the town and some of her former neighbors and friends. After she had been held off for more than one year, her case was taken in hand by the church and she was restored to membership unbeknown to her while she was on a visit four miles from home.

When Bro. Bates was here last spring, my wife remarked to him that there was no forgiveness in the church; he said the church was afraid to move, for fear of doing wrong: but if Sr. White should have a vision that they should take us back, they would do so.

I might go on and make statements similar to the foregoing about the movements of Br'n Cornell, Cranson, Kellogg, Dodge and Smith in a trial where they ruled the Sylvan band, and influenced them to disfellowship Brother Drew after he had confessed every thing that was brought against him; but I will not weary your patience.

Now, dear brethren, you may think these whom I have here described, a singular set of people. True, they are while under the influence of those vain visions.

O may God speed the time when the church shall see this imposition in its true light.

"A Suppliant, begging for pardon, came
To confess his faults, and his errors name;
And tears of contrition rolled down his face,
As he sought his wayward steps to retrace;
But the injured view'd with unfeeling eye,
And spurned, unrelenting, the penitent's cry,
Nor though of the debt he owed to Heaven,
For snares escaped, and for sins forgiven!"

"Ere long, at mercy's shrine, one knelt,
Who the stings of conscience keenly felt;
For guilt, as heinous, his course unfolds
To Him who the balances evenly holds;
And this was the prayer that I heard him make,
O Father, forgive, for Jesus' sake!
With the measure ye mete, lest thy heart be riven
Forgive, as thou hop'st to be forgiven!

A. R. S.

Who are the Remnant.

DEAR BRETHREN:

As I have been indentified with those who claim to be the Remnant, I would here be glad to examine the word of the Lord to see who this people are. I understand that they are an afflicted and poor people, and they trust in the name of the Lord, Zeph. III, 12: 13, and dare not lean upon the arm of flesh, for God has pronounced a curse upon such as "Trust in man, and make flesh their arm," Jer. XVII, 5. We learn also that this afflicted people are the remnant,—and they are not to speak lies, "Neither shall a deceitful tongue be found in their mouths." Zep. III, 18: 19, shews that this people have been made sorrowful, and the burden (the visions) they have had to bear has been a reproach unto them which has caused many to halt. But the promise is, "I will gather them that are sorrowful—and I will save her that *halteth*' and *gather* her that was driven out; and I will get them praise and fame in every land where they have been put to shame." So let us that have been cast out take courage, See Isa. LXVI, 5. "Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Here we see that the Prophet notices those that are cast out; and the Lord is to appear to their joy. These are to fear and tremble at the word; while those that have been our brethren, that lean upon the arm of flesh, that do not tremble at the word of the Lord, and because we cannot subscribe to the teachings or imaginations of the human heart, say, "Cast them out." I doubt not that many who are engaged in this work of casting out are honest, and think that the Lord will be glorified by their operations. We will now let the Word prove who the remnant are. See Micah IV, 6: 6. "In that day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant." "Well," says one, "does it not ~~apply to the second angels message~~ when so many were cast out of the churches?" I answer, it cannot have its application there, for its chronology is fixed at the coming of the Lord. And I would ask if any of the different sects claim us, or would *own* us as their brethren? No. Again; are not all the different sects gathering in with one exception? Those that have professed to be our brethren, and commandment keepers, but do hate us, and cast us out, are the only class to be found engaged in this work of death.—John says, "He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer." "If a man say, I love God, and hateth his brother, he is a liar." "For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "Love worketh no ill to his neighbor." "Love is the fulfilling of the law." "Well," some will say, "you profess to tremble at the Word, and the Word says, "Where there is no vision, the people perish." Prov. XXIX, 18. Also, Acts II, 16: 21. "But this is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, (saith God,) I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Now mark, God here promised to pour out his spirit upon all flesh. How was this fulfilled? The apostles state that at the day of Pentecost, there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And the natural conclusion is, that when these devout men returned to their own nations, the gospel was preached as Paul says, to every creature under heaven. Col. I, 23.—'Yes, verily, their sound went into all the earth.'" Rom. X, 18. Here, the church needed the gift of prophecy. The long darkness of the Mosaic dispensation was riveted upon the minds of the people, as it now is upon most of the Jews, and God had to work by the gifts of prophecy and visions to establish the gospel. Paul once had special revelation to go to Macedonia where he could get access to the people. And Peter was also shown in a vision that the time had come to preach to the Gentiles. Now, we see the necessity of special revelations being given to the apostles. We also read of the prophet Agabus going from Jerusalem to Antioch, and prophesying of a dearth that should be throughout all the land. Again he went down to Judea and took Paul's girdle and bound his own hands and feet, and prophesied what should befall Paul at Jerusalem. Without such prophets as these, the people would perish. "There," says one "I am more established than ever that we are to have prophets at the end." But does not Paul say, "Whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away?" "For we know (present tense) in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." I here wish the brethren to particularly notice the difference the Apostle makes between the gifts *failing*, and their being entirely *done away*. He here tells us that they shall fail, but does not tell us when. He also tells us that they shall be done away, and when it shall be. Therefore as he has not here told us when they shall fail, it will be necessary to look elsewhere for the explanation. In Eph. IV, 8, he tells us when they were given, and in verse 11, he tells what gifts Christ gave, and also that he distributed them according to the necessities of his people. "And he gave *some* apostles, and *some* prophets; and *some* pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For any one to argue from this text that the saints cannot be perfected without living prophets now, would also be to argue that they cannot be perfected without living *apostles* at this time. Evidently, the Apostle's meaning is this:

God saw that it was necessary to give prophets and apostles at that time, and did so. He could not have given them to have remained in the church always from that time until the coming of Christ, for he gave them only to *some* (a part of the church.) After these apostles and prophets had performed their missions which ended with John's vision on the Isle of Patmos, Rev. XXII, 18, and had left on record the doctrines taught them by the Holy Ghost, it was necessary that there should be pastors and teachers in the church to watch over them and to teach the doctrines left on record by the apostles and prophets. These have continued in the church since the apostles' day, but those ended with John in A. D. 96.

It is argued that Paul teaches in verse 13 that there are to be prophets until Christ comes. He gives us the end or object to be accomplished in giving them, in verses 14—16. What danger is there of the saints' being "Tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," after Jesus comes? Is it *after* Christ comes that the church is to "Grow up into him in all things? Is it *after* Christ comes that "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love?" I answer emphatically NO! It is while the church is ~~in her militant state.~~ To argue that the gifts of prophecy and tongues are not to fail until Jesus comes, is inconsistent from the fact that we have every evidence that they failed at the end of the apostles' day. From these premises we see that the first prediction of Paul I Cor. XIII, 8, in regard to these gifts has been fulfilled. The second is to be fulfilled "When that which is perfect is come;" when the saints are made immortal and "See face to face" and know as they are known.

The visions of Daniel and John relative to the prophetic periods were given for us, and were sealed up until the time of the end; and were it not for these visions, we should perish. Jesus teaches us that prophecies ended with John's prophecy, and affirms that 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book'. So I dare not receive the visions or revelations of any one since John. Paul does not tell us that prophecies shall abide, but they shall *fail*; but instead of *prophecies* abiding, *faith hope* and *charity* are to abide. (Cor. XIII.) This shows us that prophecies are not to continue until the coming of Christ, for faith, which abides after prophecies fail, only continues to the coming of Christ. Heb. XI 1; VIII, 22—24. 'But,' says one, 'The remnant are to have the testimony of Jesus Rev. XII, 17, and the testimony of Jesus is the spirit of prophecy.' This is true, but this does not prove that we are to be prophets in order to have the spirit of which is already written. In order for Elisha to have the spirit of Elijah II Kings II, 9, 15, it was not necessary for him to *be* Elijah. It is not necessary for us to be God, or Christ, in order that the spirit of God dwell in us, or that we possess the spirit of Christ. Rom VIII, 9. Much more might be said in relation to the remnant to show that they are an afflicted people. The great cause of their affliction, which has caused many to halt, has been seriously felt by most of the church; and many of the lambs of the flock have nearly famished while looking at the disheartening state of things. It has been enough to discourage the long experienced mind. But I would say to all who tremble at the Word, Be of good cheer: It is able to make you wise unto salvation, without the aid of any new revelation. Let us see that we ever possess the spirit of Christ, that when we are reviled, we revile not again; and let us remember that these three abide, Faith, Hope, and Charity; and these belong to the remnant.

Your's in love.

R. R. CHAPIN.

Greece, N. Y, Sep. 14th, 1854.

☞ Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.—*Paul.*

MESSENGER OF TRUTH

BUY THE TRUTH, AND SELL IT NOT.

JACKSON, FIFTH-DAY, OCT. 19, 1854.

☞ The P. O. address of Bro. J. B. BEZZO, is Jackson Michigan.

☞ Bro. IRA WYMAN's Post Office address is Franciscoville, Jackson County Mich.

☞ Will the Editor of '*The World's Crisis*,' please give us the P. O. Address of H. BARRINGER, and ISRAEL DAMON.

THE CONFERENCE AT FRANCISCOVILLE.—This meeting was one of interest. On Sabbath, about 45 brethren were assembled; and on First-day, the school house was crowded to overflowing, many standing around the windows on the outside listening to an elaborate discourse preached by Bro. Ira Wyman from II Cor. IV, 17, 18, while the falling tear not only from brethren, but from some that were without, evinced to us that the Spirit of the Lord was with him. A number of the brethren and sisters there expressed their determination to let go the visions, and for the future, take the word *alone* as their only rule of faith and duty. And *since* the conference, many more have expressed the same determination; so that out of that large band of forty-eight, the largest in this State, I know of about 30 who, I have reason to believe, have no confidence whatever in the visions; and I have no reason to believe that more than 15 of the band *have* confidence in them. At the end of this meeting the good Lord raised the sick in answer to the prayer of faith.

J. B. BEZZO.

Jackson, Mich., Oct. 1st, 1854.

ERRORS.—In No. 1, 2d pp, 35th line from top, in the first column, read 'yet our eyes *could* extend.' No. 1, p 4, first column, 24th line from bottom, read, 'Who have *lately* embraced the truth.'

In No. 2, p 2 column 2, second line from top, read, 'For God calls *his* people.' In same column, 22d line from bottom, read, 'Would have brought *the* time.' In 3d column 2d page, line 19 from bottom, read, 'In the commencement of their *operations*.' In No. 2, page 3, column 2, between 3d and 4th lines, insert '*Disfellowshiped* him'

In column 3, same page, 15th line from bottom, read, 'Your *kerchiefs* also' —

These errors with many others in the first two No's of our paper, are not in our MSS. and are occasioned by entire neglect on the part of the printers, for which we are very sorry. We trust that no more such blunders will appear in our paper, as we now have our own type and press in operation and the paper will hereafter be conducted under the immediate supervision of one of the Publishing Committee.

A Confession.

I deem it necessary inasmuch as my name has been used in connection with a Sermon preached by Eld. SMART in this place, to inform my brethren why it is. There is a cause for every effect, and when I was driven out from the house of the Lord, and from the presence of my Brethren that I had associated with for more than ten years, it may not be wondered at that I should salute or speak to some of my former associates. A brother that was with us in '43, heart and hand, but withdrew before the 10th of the 7th month, asked me if I had heard the sermon in question. He said he expected it would be preached over again by request; he said he would like to have me come and hear him. He also stated he thought Eld. S. was preparing a whip for his own back from the M. E. Church. I said, if I knew when it was, I would come. One first day evening soon after, the appointment was given out, and I, with a part of my family went to hear. Soon after this, Mr. Smith, the publisher of the *Citizen*, called on me at my shop and requested me to sign a petition to Mr. Smart to have the sermon printed. I refused by saying that I had not done any such business in many years, and referred him to Deacon Yale, a man that rents a part of the store with me. He said it was necessary to have some one that heard it, and the Deacon had not; and also said it was only a petition to have the sermon printed; as Mr. Smart would not allow it to be done unless he was petitioned.

I have no recollection of reading the petition, and think I did not; but was engaged at work when he came in.

I had previously engaged Mr. Smith to print the first number of the Messenger, and to accommodate him, I signed it, but did not think at the time that my name would come before the public attached to that petition; nor afterwards, until I saw it *reprinted for that express purpose!* It is well known to those brethren that are acquainted with me, that *that* error was a weakness of the head and not of the heart; for it is well known that I have not voted, nor taken any part in the affairs of government, of any kind for the last eleven years, and I had no confidence in the slaves being released by elective franchise.

I feel sorry that I was left to sign the petition, not so much for the mortification that I feel for signing that which I did not believe, as I do for grieving the spirit of God, and my dear Brethren that lie near my heart; and I sincerely hope that the cause of God may not suffer in consequence of my errors. C. P. RUSSELL.

Jackson, Oct. 16th, 1854.

Test of fellowship.

We often hear brethren who believe the visions of Sr. White, deny their ever having been made a rule of action, or a test of fellowship; notwithstanding the abundance of evidence to the contrary.

It is well known that Br'n M. E Cornell and S. T. Cranson made no attempt at establishing "Gospel Order" in this State, until they had received Sr. White's vision on that subject, which was first sent to Bro. Cranson in manuscript, and which may now be found in "Supplement to Experience and Views" *pp*15@23.

It is also well known that when these brethren went about establishing "Gospel order," that they *did take this vision* and read therefrom to the brethren, certain *instructions and directions for the church*, in regard to the call and qualifications of messengers, and the church's responsibility in sending them out to lecture, and *did dwell and comment with emphasis* upon those directions, and *then* brought up Paul's instructions in 1*st Tim* 3*d ch.*, to support the vision. Here then, it is evident that this vision, as Bro. Cornell lately acknowledged to me, was made a rule of action. Again; Bro. White, in writing to a brother in the west, under date of July 31st, 1853, says, "What are you expecting to do, as to your wrongs shown in vision, and which are very plain without a vision? Do you not expect to take them out of the way as far as they have been felt? I wait for you to act and publicly confess them and correct the error." * * * *

"I must and will be free of the responsibility of publishing and sending out Ellen's visions to open the hearts of the Br'n to give, and then have that means used so that it would be better to use her own words 'Sunk in the bottom of the Ocean.'"

Now in these short extracts from this letter, we see that the visions are made a rule of action in two instances. First, upon the evidence of a vision, a brother is required to make a public confession; and secondly, they are published and sent out as a rule of action for the brethren to give. Again; Bro. David Hewett, who felt it to be his duty to carry the third angel's message and had started for that purpose, on arriving at Bro. Whites Conference in Sylvan last May, was required to go home again merely because Sr. W. said she saw in vision that he had no message. I might refer to other instances of the same kind, but these are enough to show that the visions *are made a rule of action.* I will now show that they have been, and are still made a test of fellowship, though under a disguised form.

At the trial of Bro. H. S. Case, last fall, one of the main charges preferred against him, and dwelt upon with emphasis, was his presuming to express his doubts relative to the truthfulness of the visions; doubts I think, well grounded. See statement of C. P. Russell in No. 1 of the Messenger of Truth. It was there asserted by different Messengers' that the visions *were* made a test of fellowship in *his* case, and Bro. M. E. Cornell then and there said, *I* do not fellowship *any person* as a *messenger* that does not believe the visions.' 'AMEN!' said Bro. Cranson.—And Bro. Cyrenius Smith afterward said to me, 'It is no use to be mealy mouthed about it, we *do not* fellowship any person as a messenger that does not believe the visions.'

At Grand Rapids, it had been the habit of Bro. Pearsall to read the visions in their meetings, and last winter when the 'Supplement to Experience and views' came out, Bro. Pearsall read it in meeting to stir the brethren up to duty. Bro. Pettibone who had not investigated the visions, opposed their being read in meeting which caused a trial that continued from that time until Bro. Frisbie, Cranson and Dodge, came there several weeks after nd held a meeting. At this meeting, hile considering the subject of 'Gospel rder,' Bro. Cranson said he wished to now who was fully with them in the aith. The case of Bro. Pettibone was hen brought up. Bro. Frisbie spoke and aid he did not look upon the visions as ome did. He said he believed them, yet, e did not consider that they ought to be nade a test of fellowship. Bro. Cranson sked him if he could fellowship a messenger that had once believed them, and ad afterward rejected them. He replied that he could, if they lived up to the Bible in every respect. Bro. Dodge then said to him, "Remember Brother Frisbie, that there have been some brethren of long standing in the church disfellowshiped for nothing else than what the visions pointed out." Bro. F. then said "I see that I have made a wrong statement in the *Review*," (referring to an article in that paper last winter where he asserted in reply to A. N. Seymour, that the visions had not been made a test of fellowship,) "And I must take it back." Bro. Cranson and Bro. Dodge then said to him, "NO, NO, your statement in the *Review* was well enough." "But" said Bro. cranson, "Bro. Frisbie you said you could fellowship a messenger after he had once believed the visions and then rejected them. Now, Bro. Frisbie, you MUST TAKE THAT BACK.'

Bro. F. replied, "I *cannot* take it back, Bro. Cranson, I *can* fellowship one that has rejected the visions if he lives up to the Bible in every respect."

Brother P. Gibson from Canada being present, asked the privilege of speaking; upon permission being given he said, "Don't disfellowship them brethren, for not believing the visions, *wait till they transgres*

Bro. Frisbie replied "YES THAT IS WHAT I BELIEVE."

None of the rest made any reply.

When Brethren Cranson and Dodge told Bro. Frisbie that his statement was well enough, he told them that these things had got out to the world; and the world knew that the visions were made a test of fellowship.

Bro. Dodge replied "That's *it*; I fear there has not been that wisdom exercised by some of us that should have been."

Bro. Cranson said "No that is not it: there have been those among us who knew how we held these things and after they have been disfellowshiped, have gone nnd spread these things to the world. *That's* the way it got out."

"Well," said Bro. Frisbie, "I will write to Brother White tomorrow and see how *he* holds them.; I *talked* with Brother White about it when I was in Rochester; and he said that he once took up his pen to vindicate those visions, and having no liberty, he threw his pen and left it."

Much confusion and excitement ensued; it seemed as though they all wanted to talk at once. Bro. Cranson called them to order telling them that there was too much excitement there; too many talking at once.

Bro. Dodge soon after arose and said, "I think brethren, that we had better close the meeting; you all say you are not excited, but for some reason or other, every time the visions are introduced, it produces just such confusion."

Bro. Cranson said, "We will talk about this at another time; we had better drop the subject for the present and close the meeting." Thus the meeting was closed.

I wish here to make a remark in regard to the "Wisdom" which Bro. Dodge tho't had not always been used. Brethren can see that it was plainly shown at this meeting that the visions were, and had been made a test of fellowship by the brethren, but they wanted to be deceitful to the world and represent to them that they were *not* a test of fellowship; and because this deception had not been successfully carried out, „There had not been enough wisdom used." I should really like to have Bro. Dodge tell what kind of "WISDOM" that is.

I will mention two more instances, one showing the visions a test of fellowship, and the other showing them a rule of action.

Last winter the church at Sylvan had a trial with Bro. Drew; a number of accusations were brought against him, which he confessed in a very meek spirit. After he had confessed *every thing* that was brought against him, there still seemed to be a dissatisfaction. Brother Cornell brought up the visions and dwelt at great length upon Bro. Drew's disbelief in them.

Bro. Drew told the brethren that he *did* delieve them all he could, but to believe that they were equally inspired with the visions of Daniel and John, he could not.

Bro. C. Smith said to him, "Brother Drew, we have *more* evidence that her visions are of God, than we have that the visions of Daniel and John are; for we have *seen her* in vision, but them we *never* have seen."

Bro. Cranson told the brethren that he was satisfied that Bro. Drew would be a trouble to them as long as they held him in fellowship, and then proposed withdrawing fellowship from him.

After this, Bro. Cranson told Brother Drew's son that his father was disfellowshiped for not believing the visions; but they did not let him know it.

Last May, Bro. and Sr White, Brother and Sr Loughboro and Bro. Bates met in conference at Milan, Ohio. Sr Loughboro had made calculations to return from that conference home to Rochester with Bro. Bates.

Sr White said she saw in vision that Sr L. was coming west with them.

This made Sr L. pretty near sick for two or three days; but after sobbing and weeping she finally obeyed the vision and came with them to Jackson.

Lest I weary the patience of the brethren, I will mention only one more instance where the visions are *not* made a rule of action.

In the first No. of our paper. we published Sister White's vision on Baptism, which I wish our brethren to read again.

A few days ago, a brother asked Bro. Loughboro why if he and Bro. White and other brethren believed the visions, they had not been baptized.

Bro. L. replied that he himself was baptized last spring; and the reason that he had not been baptized before, was, that he had not seen it to be his duty.

With regard to Bro. White not being baptized, Bro. L. said that he had had so much to attend to, that he had not had time to examine the Bible in regard to it.

What a singular idea this is, that Bro. White, if he believed the visions to be of the Lord, should, after she saw in vision that all who had not been baptized since '44, would have to be before Jesus comes; want to examine the Bible in regard to it.

Is it not as necessary to have every known duty performed, in order to be prepared to inherit everlasting life in case a saint should die, as it is in order to be prepared for the coming of Christ?

What if Bro. White should die; and indeed, one would think from the following extract from a letter dated Rochester, Aug. 29th, 1853, written by him to Bro. Case, that there was a fair prospect of it:—

"Now, Bro. Case, I am well informed of your course, by a number of individuals. If you do not take these things out of the way, and walk straight for the future, it will be my duty to expose you. I will not bear another thing of the kind from you. You know better. These wicked things from a few spirits like yourself, are fast carrying me into the grave"

As Bro. White, according to this, does not appear to feel *sure* that he will live until the Lord comes, I should think he wuold hasten to be baptized for fear the "Fast" accomplishment of the above mentioned work might overtake him unawares and find him unprepared for the inheritance of the saints.

It is not unfrequently the case, when I am talking with the brethren about the visions, that they charge me with having once been as strenuous in regard to them as *they* were. This I do not deny, for I contend that it is our *duty* to make God's word a test of fellowship. And I do not so much blame those brethren, if they *believe* the visions, for making them a test, as I do for *denying* it after they have done so. If they choose to take it for granted that the visions are of God, I challenge them to prove that it is not their duty to make a belief in them (the word of God,) a test of fellowship. And if any of them are bold enough and honest enough to acknowledge that *they do* make them a test of fellowship, then I challenge them to prove that they are of God. Now, brethren, here is a chance for you to take hold of either horn of the dilemma you please.

The columns of our paper are open for the candid investigation of this subject; and I sincerely hope, that if you think I am in an error with regard to this matter, you will lay hold and convince me of my error; that I may turn from it and embrace the truth.

Brethren, if you believe with Brother Cornell, that "The visions are a part of the third angel's message," *why do you withhold them in your lectures? Why put your candle under a bushel? Why not let the light so shine before men that they may see the good work and glorify your Father which is in heaven?*

The only way I know of for you to be pure from the blood of all men, is *not* to shun to declare *all* the counsel of God.

J. B. BEZZO.

Paradise Lost.

From the World's Crisis.

This world was once a paradise—
When will it be again?

"In the beginning God created the heavens and the earth." This is the simple announcement of the mighty work of God. When all was done—the earth created, the garden planted, and all prepared, God said, "let us make man in our own image, after our likeness; and let him have dominion over all the earth." 'So God created man in his own image, male and female created he them, and gave them dominion over the fish of the sea, the fowl of the air, and every moving thing.' Then in that peaceful garden, in the spring time of existence, man was placed. All was harmonious and pleasant. The green forest waved and bowed their pliant branches as if in loveliness, and reflected their Creator's glory. Each tree and shrub, and plant, was perfect; for a perfect Architect has created all, and called it good—man looks upon the surrounding beauty, and walks forth in all his native dignity—king of the earth. He exclaims with delight at the scenery, as he walks from place to place, from flower to flower. All about him is harmony and song.

The beast of the field, the birds of heaven, the rippling streams, the balmy breezes, the waving forests, the verdant field he is lord of all, ruler of all. Accompanied by his fair companion, they roam in innocent perfection amid their peaceful bowers. They meditate on God, and the smiles of the Most High rest down like sunshine on their heads—perfect peace and love, without alloy, possess their tranquil hearts, and the Paradise about them left destitute of no desirable object.

But the bright prospect is dimmed—the beautiful picture is marred. Notwithstanding their advantage to resist temptation, they fell, and their posterity though in less favorable circumstances, have followed their example. The fatal deed was done—death was written on all their prospects, and despair and sorrow met them at every turn, when driven from their Eden home of love purity and bliss. What a contrast between their first and present condition! Now, they endure toil and care, sickness and pain, suffering and death. Still amid the general wreck, one consolation yet remained; through the dense cloud of overwhelming gloom one solitary star shone forth beaming with ever increasing beauty and brightness, to lighten their dark pathway, and cheer their disappointed heart, —the woman's conquering *seed*, which shall bruise the serpent's head.

For this fallen world there is hope only in the promised *Seed*—Jesus Christ—the root and offspring of David — the bright and morning star. And as we who have passed from death unto life, have hope of reigning with him in Paradise restored. To him shall be granted the first dominion. Mic iv, 8: 'Thou madest him,' says David, 'to have dominion over the works of thy hands;' and when the Son of man shall come in his glory, and all his angels with him, when the gathered nations of the earth shall encircle his glorious throne —when the awful and eternal separation shall take place, then shall the blessed ones be called to inherit the kingdom prepared from the foundation of the world. Here is the long lost kingdom again and the saints of God will possess it at the time of the restitution spoken of by holy prophets.

Yes, the time is at hand when the Lion of the tribe of Judah will make his power known among the nations, and "Destroy them which destroy the earth," and extend his peaceful reign to earth's remotest bounds. Soon, *very soon*, will the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever, and of his kingdom there shall be no end.

I long to be there to behold Eden regained, and inherit the long lost Paradise of God. Earth renewed shall be the home of the Saints. Paradise lost, shall be Paradise regained when Jesus comes.

Hence the declaration,—As surely as I live (saith the Lord,) the whole earth shall be filled with my glory; and hence the prayer, "Thy kingdom come, thy will be done in earth as it is in heaven"—The buried millions of prophets, patriarchs, martyrs and saints of every clime shall share this blessedness. Reader, will you? The moments for preparation are few, and are fraught with momentous and eternal consequences; a few days or hours and the die will be cast. O be wise for your own sake, and for the sake of him who died to save you from the second death.

O be wise, that you may shine in the Father's kingdom, as the stars forever and ever—that you may join the unnumbered throng in Eden, the Paradise of God, and the Lamb, and sing worthy the Lamb that was slain.

J. E. CLARK.

Fair Haveen, Conn., 1854.

Signs of the Advent.

'Look up' for ye know that 'your redemption draweth nigh.' 'What sign dost thou give us?' Many signs; 'Signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken-'—These are the signs given us by our divine Master, by which we should be able to determine the near approach of the kingdom of God, and their literal fulfillment makes our proximity to the 'day of God' a matter of certainty. 'When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh;' but, 'when ye see these things come to pass, know ye that the kingdom of God is *nigh at hand*.' Bless the Lord for such assurance.

Has not God shown 'Wonders in the heavens and in the earth, blood, and fire and pillars of smoke?" Has he not turned "The sun into darkness and the moon into[the appearance of]blood?" Has He not shaken down his stars upon the earth like the casting of "Untimely figs?" Is not "Evil" going "Forth from nation to nation;" "Distress of nations with perplexity;" the great "Powers" being "Shaken?" "He that hath ears, let him hear;" yea, he that hath eyes, let him see the faithfulness of God in bringing to pass his purposes upon the earth.—*Crisis.*

News Items.

☞ There has been great commotion in society for the past week, on account of the loss of the Ocean Steamer Arctic with its freight of human beings. The Arctic was one of the great Mail steamers plying between England and the U. S., and while on her last passage to this country, unfortunately came in collision with another vessel in the midst of a dense fog, which so disabled both vessels as to cause them to sink soon after. A few only, of the numerous passengers escaped immediate death. Those who were saved, and among them Capt. Luce, the Commander of the Arctic, were picked up while floating about on the broad surface of the Ocean, on a raft made from the wreck of the steamer, and in open 'small-boats.' Many perished from starvation and fatigue before they could be rescued from the raft and boats.

☞ The brg Sierra Leone which cleared from the port of New York last week, for the West Coast of Africa, was seized soon after by the authorities of that port, under the supposition that she intended to embark in the slave trade.

☞ The report of a great battle between the allied troops and the Russians, in which the Russian Commander was reported to have surrendered Sevastopol, after the loss of eighteen thousand men, turns out to be a hoax. The Russian troops have been defeated without great loss on either side; though not at Sevastopol, but in its vicinity.

COMMUNICATIONS.

From Bro. Hicks.

PROVIDENCE, R. I., Sept. 3d, 1854.

Dear Brethren of the Publishing Committee, engaged in an important enterprise for the service of the Lord,—
Greeting:—

MY BRETHREN:—Count it all for joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him (not seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, nor unto them that have *vain visions* at a particular time, when others are making their sayings proverbial for saying the *days are prolonged;*) ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him

Last Thursday my mind was suddenly arrested by the appearance of a MESSENGER OF TRUTH, from a source which I was not particularly looking for. This 'Messenger' however, did not appear in a *vain vision* at a time when we are to have no visions of the Lord, or at least, have no promise of any in his Word.—But his appearance, and "Appeal to the Brethren and Sisters scattered abroad, who observe the Sabbath of the Lord," was bonafide carrying with it SELF EVIDENT TRUTH in almost every sentence, and is part of, and opening the way for, the entire fulfillment of that notable prediction of Ezekel xii, 21—25. The motto this Messenger carries is excellent,—viz —"PROVE ALL THINGS—*Hold fast that which is good.*" Let this principle be strictly adhered to in all arguments, and the powers of darkness can never be able to prevail against them. It has been perfectly clear to my mind for the last six months, that the last teachings, or warnings to the rebellious house of Israel, and to a sinful world, will be by the promulgation of Axioms. They must be cut off from all manner of excuse for their unbelief and disobedience, by the array of self-evident truths against them, and thereby be condemned for rejecting demonstrations that they never could have been induced to reject when applied to any other subject.

As concerning Ellen G. White's *visions*, I have heretofore known but little about them. I once saw her have one, and I once saw a table tip over and then tip back again of its own accord so far as I could discern. Neither the phenomenon of the vision, nor of the table-tipping did I understand. I have read her published visions, but only with a passing notice, having vital truths to occupy my mind which I considered of vast more consequence. The duty of *analyzing* them has not fallen upon me, as it evidently has on Bro. Bezzo, who by his unimpeachable operations, has made it self-evident to every *unprejudiced* mind that her visions are not of God because of their confusion, which God certainly is not the author of. And may the Lord permit his people to be immediately apprised of this self-evident truth, which discloses the vile deception that has been so long practised, and enable them to speedily rid themselves of the error which has evidently, of late, brought so much injury and disgrace upon his suffering cause.

I have no doubt but all the br'n and sisters scattered abroad have heard more or less said concerning the 'Loud cry of the third angel;' well, now could I speak to them all at once, I feel that I would ask the important question, Viz: Is there any thing in the Bible to warrant you in expecting that any one will see visions by divine agency until that 'Loud cry' first comes, or, in other words, before God '*Pours out of his spirit upon all flesh?*' And even then I leave my Br'n and sisters to consider the WORD as to whether visions, will be given to 'Young men' or to young or old women. O ye lovers of truth, and children of the most high God. Let Let us pause and consider. Let us be sure and 'Try the spirit whether it is of God,' before we receive it, 'Because many false prophets have gone out into the world.' And 'the devil has come down to the inhabiters of the earth, and of the sea, having great wrath, because he knoweth that he hath but a short time.' And to E. G. White I would say, 'Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.'

Brethren of the 'Messenger,' go on in the important work you have entered upon, and fear not man, your motto declares to me that you have entered upon the last stage of the work, before final redemption. Bro. Bezzo's 'Appeal,' is certainly well calculated to 'tell' to every candid mind, that 'There shall be no more any *vain visions* within the house of Israel.' And there is intrusted with me, a disclosure of self-evident truth which is quite as effectual in cutting off the new time theory, the business of which has ever been to prolong from time to time the days of Daniel's vision. This is done by a Geometric Diagram which chronologically establishes every period in Daniel's vision to a mathematical demonstration, according to the Eras of Creation, and redemption by which men must be governed in all chronological matters. These truths have been ready to come before the people for many months, but cert'n authority has hindered and still hinders, and that too, without being able to give the least valid reason why. But axioms must, and will come, and let all men beware how they get before God's great car that bears them, lest they be crushed beneath their weight, as by a mighty avalanche. I trust these hinderances that have of late stood in the way of God's progressive truth will soon be dispersed.

RANSOM HICKS.

P. S.—Since closing the foregoing, I have thought best to express a few tho'ts touching matters in general. Now, it has been perfectly apparent to me of late, that something was materially wrong somewhere, and as I formed this conclusion more especially from the fact of noticing the great change and general leanness of 'The Review and Herald,' and comparing this retrograde change with the backsliding course that has characterized all other Advent papers heretofore. I must confess I was not left without strong apprehension that a majority of the fault was in the editorial chair, as has been the case with all Advent papers that have gone down to Babylon before it.

I believe it is a fearful thing for a single individual to be an Editor of a religious paper; it is true that I have fo some months been aware that the intro duction of one of the most vital truth (self-evident one too,) that ever has ap peared among Adventists, and also a re lation of my experience (that I promise in a letter which you will find publishe in vol. 3, No. 25, of the *Review*,) ha been withheld from the columns of th *Review*, by its Editor, and had not other noticed the retrograde movement an general leanness of the *Review*, I shoul hardly dared to have said of it as abov lest for this cause, my own mind might b unnecessarily prejudiced against it.—But as it is, I am perfectly confident th is not the case, for I am by no means alo in noticing the general dearth and dow hill course of the *Review*. And it perfectly clear that its editor like all ot er second Advent editors before him, h got in the way of God's progressi truth.

The article containing my experien was dated, I think, June 25, 1854. A ter withholding it ever since, you will s what he says in his business notices the review of Aug. 29. The "matte which he speaks of is the relation of n experience. You will notice he says his business note, "We have no time to give the matter personal attention," and for this reason he "refers the matter to the "Publishing Committee." Very cautious truly, respecting publishing the relation of a man's experience. I wish he had acted with half as much caution in relation to publishing his wife's experience and *visions*. I think if he had, the cause of truth would now have been in a much more wholsome and thriving state. But we will see how the above agrees with former reasons for not publishing said article which I received in a private letter writtenby his request, viz: "He (Br. White) stated one or two objections as follows: first, that it was too lengthy for so small a paper; secondly, *new ideas* were introduced, which he did not feel free to publish!" On receipt of this letter, I immediately informed him that his reasons were not considered valid by me, and that if he still persisted in rejecting my *promised experience*, that I wished all my communications (I have 3 there) to be sent immediately back, and that I should publish a circular letter embracing a statement of facts in general and send it to the Advent people, so far as I could gain any knowledge of them; the next I saw was this note in the review of Aug. 29th. Now with his three reasons before you for not publishing, you will be able to make the necessary deductions, and the readers of the *Review* will understand that "new ideas" are not to be allowed in that paper. I have now ordered all my articles of manuscript to be sent immediately back, as I am fully satisfied that nothing of the kind is ever to be published in the *Review*, under its present administration.

If Bro. White is implicated with his wife in that nefarious *visionary* work, which strategem of the Devil would fain make God the author of confusion; may the Lord have mercy on him, and show him his error speedily. If he has been deceived by her, I do pity him from the bottom of my heart, with all others who have been thus deceived. R. H.

From Bro. Cottrell.

Brethren of the Publisning Committee:—

Dear Sirs:—Having seen the Messenger of Truth, and being desirous of searching for the truth as for hid treasure, I wish you to send me your paper with all the back numbers. There are above twenty here in the third angel's message and not half of them are believers in the visions- I like the motto of your paper; viz, 'Prove all things; hold fast that which is good.' This by the help of the Lord, I mean to do.

There are many things in the visions that I cannot reconcile with the word of God: such as the saints sitting in judgment in unison with Jesus on the wicked 1000 years. I thought that the doom of all is sealed when Jesus leaves the sanctuary, and the wicked are not counted worthy of the first resurrection; such will have part in the second death. Thus the Revelator testifies.

One more thing I will notice among the inconsistencies that might be mentioned is this: When the third angel's message was first proclaimed, they tho't none were going to die that believed the message. But when they began to die, Sister White had a vision that they would be raised and go through the time of trouble with, and help compose the 144,000, and then be changed at Jesus' coming.

This Vision is in manuscript and is kept away from the skeptical. These are to be raised mortal at the voice of the Father, when he makes known the day and hour of Jesus' coming. But you ask for the scripture proof; 'Why,' say they, 'it is right in the third angel's message; 'Blessed are the dead that die in the Lord.''

But you ask them at some other time, when not talking of these, if they do not believe that many will die in the Lord at this time, that never heard of the message. '*Why yes, thousands.*' Then the same blessing rests on them, as on those in the message. But I will mention that in '*Experience and Views*,' page11 she saw that when God made known the day and hour of Jesus' coming, 'The LIVING saints 144,000 in number, knew and understood the voice.' I would cite you to another contradiction in Supplement pp 17, 18, where those jewels that have been brought into the truth by messengers lacking qualifications, that God's eye was on them and his called and chosen messengers would have been directed to them; and then some of the precious jewels were driven off where they *never can* be reached; which to my mind, is a perfect contradiction.

The Revelator saw, in the midst of the street, and on either side of the river, the tree of life. But sister W. saw the tree of life on *each* side of the river, and at first thought she saw two trees, but discoverd it grew together at the top: but the most singular thing, it was pure transparent gold.

Thus, I have spoken of only a few things in them that appear to me to be inconsistent. If the Father is going to make known the day and the hour of Jesus coming, and all the living saints understand it, I cannot see the propriety of the injunction of our Savior to his disciples to watch for they know not the hour when their Lord doth come; neither, that two should be in the field and one be taken and the other left; and two to be grinding at the mill at that very time, and one be taken and the other left.—Thus I have shown you of my trials with the visions. And many that you have mentioned in your paper; especially the one in regard to the salvation of sinners being past, which I could not believe.—And the explanation in "Supplement" is not in accordance with the preaching before. According to Zech. XIII, 4, there is a time coming when the prophets shall be ashamed every one of his vision, neither will they wear a rough garment to deceive. Truth is what we want for our shield and buckler. I believe the Lord is at work to bring out a people that will have the faith once delivered to the saints. I believe that the first and second messages are in the past, and that now is the proper time for the third. As for Bro. and Sr. White, they have done much to spread the third angels message, and I have no doubt with regard to their honesty of heart for the truth. But the visions never were any help to me in believing the present truth. If they have been any comfort to God's dear saints, I am glad; but I do not think they ought to be a test of Christian fellowship, and I think many are seeing it so. May the Lord guide every honest soul into all truth and save them from the delusions of these last days, is my sincere prayer.

Yours, in the patience of the saints, hoping soon to meet all God's dear children in the everlasting kingdom,

George Cottrell.

Mill Grove, Sep. 18th, 1854.

From Bro. Chapin.

Brethren of the Publishing Committee:

I now take my pen to acknowledge the receipt of the first two No's of The Messenger of Truth; and also that Br. G. W. Stocking has received the second No. of the same.

We are always pleased to hear the *truth* vindicated and sustained, at the sacrifice of everything else. We have no confidence in Ellen's Visions, nor never had, from their first introduction into this place.

We also hail the motto of the paper: 'Prove all things,' &c; and for this purpose we would be glad to have the papers continued to us if consistent, but we are 'Poor in this world's goods,' but we hope to ~~be rich in faith, and heirs of the~~ promise made to the fathers.

We both of us, have to sustain our families by 'days works,' as mechanics, and my age is nearly fifty-eight years and Br. S. is about forty-two.

I have let several read my paper, and shall continue to do so if they are sent to me, and so will Br Stocking. He has just left a request to have your paper sent to him until he shall visit Michigan, which he inteends to do this fall, if possible.

Ellen seems to me to be quite fast in supposing that she is now living in the last days as spoken of by Joel ii, 21 to 28: 'I will pour out my spirit' &c. After what? After eating in plenty and being satisfied; (26th verse:) 'never be ashamed. Hosea also speaks of the same 'Latter day,' (iii, 5,) when Isræl shall return and seek the Lord; and David their King. I must conclude, by subcribing myself, Your Brother,

Vestus Chapin.

Bath, N. Y., Oct. 1st, 1854.

From Bro. Myers.

To the Publishing Committee of the Messenger of Truth:—

Dear Brethren:—The first and second No's of your paper came to hand on the fifteenth, we were glad to see them, and willing to read and investigate for ourselves. Truth is what we are seeking for, well aware that error can do us no good, but it may do us much harm. We have never had much faith in the visions of Sister White, but suppose they might be mental hallucinations, and that Sr. W. really believed they really were of God' and that she was really honest and sincere. But so far as we are personally concerned, we never made them a rule of action; and since we have become more intimately acquainted with the result of faith in them, or of placing them on an even footing with the Prophets of the Old and New Testament, we have been more shy of them than before. For we had to do with that kind of spirit last winter and spring. But we do love the law of the Lord, and we hope that no steps may be taken to injure the cause of truth. We are trying to do what we can to keep the truth before the people, but we have been much crippled by causes which we do not deem it expedient to mention now. Your's, hoping the good Lord will guide us and you into all truth, and gather us all into the saints everlasting inheritance. Solomon Myers.

Plum River, Jodavis Co., Ill., Sep. 17, 1854.

From Bro. Giddings.

Brethren of the Publishing Committee.

Today I fell in with the first and second No's of the Messenger of Truth at Brother Myers' and read them carefully and made up my mind that the spirit of the paper was good; and I am glad to see that some one has courage enough to speak their minds in regard to Sr. White's visions. I am aware that in being so free, I shall bring down upon my own head the frown of those dear brethren that hold the visions dearer than the Word. But, be that as it may, I stand or fall to my own master. The present truth is that which we need and we need it on all points; and for the love of the truth I speak the truth. If ever God's people needed to have their loins girt about with truth and their lights burning, it is when the devil has come down having gerat wrath.

I see that you have had some experience in the desolating influence that the visions have caused. You are not alone in this matter; for we have seen the dire effect they have produced on the band north of us. But thank the Lord the church at Plum River have thrown off the yoke of bondage and have taken the Word alone as our rule of faith and practice.

I wish you to send me the Messenger of Truth, and as long as it continues to be what it professes, I will do what I can to sustain it. T. I. Giddings.

Plum River, Jodavis Co.; Ill.
September 17th, 1854.

From Bro. Peters.

Brethren of the Publishing Committee:

It greatly rejoices me to receive a copy of the *Messenger of Truth*, but I rejoice much more to hear of the working of the Spirit of the Lord among his people.

Dear Brethren, although there be enemies in the church, yet must we bear with them and exercise that patience that has been taught us by one whose shoes latchet we are not worthy to bear. If there be unbelievers and hypocrites in the church, should we not increase and redouble our vigilance and watchfulness, should we not go with kind words and gentle actions and try to reclaim and convert their erring and unhappy souls?

I am sure they cannot be happy in their wickedness and sins, they may think they are, but it is a false security that is lulling them on to their eternal destruction and ruin. O that they might awake to a lively sense of their danger, that they might realize the ruin and wretchedness to which they are hastening, lest it shall overtake them in their wicked course.

'The day of our probation is almost o'er, and such a fellowship as the faithful shall enjoy' It will be worth ten thousand years of pleasure here on earth. I fear there are some in the church that work for their own aggrandizement; if there are let us pray for their ultimate conviction and salvation. Let us keep the good spirit alive among us and there by promote the good cause. Brethren, "Prove all things; hold fast that which is good."

Josiah S. Peters.

Cleveland, *Aug*, 29*th* 1854.

From Bro. Wilcox.

Brethren of the Publishing Committee.

No's 1 and two of the Messenger of Truth directed to John Wilcox, have been brought to *me* from the Brookfield P. O. which I suppose you designed for a brother of mine residing in another part of the town. * * * *

But a word in relation to myself;—through the instrumentality of Brother White's publications sent me by my brother abovementioned, I was about a year since, brought to the observance of the Seventh-day Sabbath, and have continued in it to the present time. However, dissenting from some of the views taught by the Seventh-day advent writers and lecturers, for instance, those concerning the 'Visions,' Baptism, the Shut Door &c, I have not thought proper to unite with them as yet. Although residing at present in a Seventh-day Baptist neighborhood, I am united to no church.

Although I am striving to keep the commandments of God and to make myself worthy of an inheritance with the saints, my path in a great measure seems hedged in: I do not see my way clear enough to unite with any body of christians at present. I have been a reader of the *Sabbath Herald* for more than a year and consequently have some knowledge of affairs in Michigan. I was not surprised to hear of divisions being caused by Mrs. White's visions. Whether my feelings are prompted by the enemy or not, I feel to sympathize with you in your trials and am quite willing to hear what you have to say in your defense.

I enclose a mite (all the silver change I have with me) in payment for two or three numbers of the Messenger and will send more before a great while.

Your brother in the Lord.

F. L. Wilcox.

Brookfield, Sep. 10th, 1854.

Extracts from Letters.

Bro. John A. Hardy writes from Lawrenceburg, Ind. Sep. 9th, 1854:—"I have received the 1st & 2d *Nos* of the *Messenger of Truth*, and am happy to inform you that I am very glad you have taken hold of that subject: and may God grant that you may be able through the Word, to thoroughly purge all the leaven out.

That there is confusion contained in the visions, is sure; any one can see that.

I have read the Christian Experience and Views, and have found your quotations to be perfectly correct. It seems to me dear brethren, that Brother White has seen the confusion in them and that you have been the first to expose it, and that it mortifies him not a little. That he would like it had you said nothing about the visions, is clear from his own writing in Vol. vi, No. 4, *pp* 28 & 29, of the *Review*. If those visions were true and it could be shown that they were, it is not likely he would let you slip without chastisement. Would it not be well for Sister White to obey the injunction of Paul 1st Cor. xiv, 34: 'Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also sayeth the law'. Verse 33, says, 'For God is not the author of confusion, but of peace; as in all churches' &c.

We have come out of the churches for the sake of the TRUTH and not to be followers of men or women; but to do the truth as in God. As Moses commanded the children of Israel, so must we come out on the side of the Lord and take up the sword which is his word, and fight the good fight; for it is said that all things shall work together for good to them that love the Lord.

May you, as you have undertaken it, show all the inconsistencies that there are in this matter, is the prayer of your brother striving for the truth.

That Satan is now striving to entangle the remnant by representing himself as an angel of light, seems clear; for God says that he has that power.'

Bro. Ira Wyman writes from Barre Center, N. Y. Sep 18th, 1854. 'The *Messenger* is doing its work and creating quite an excitement among the visionites.

They are trembling and fearing the result; as the Prophet says, 'Sinners in Zion are afraid, and fearfulness hath surprised the hypocrite.'

Bro J. K. Bellows writes from New York, Sep. 9th, 1854, 'I have received the *Messenger of Truth*, and am truly delighted that any one dare come out against an error that is holding so many in bondage. When I first embraced the Sabbath I felt somewhat favorable toward the visions; but on examination I found they neither agreed with the Bible, nor with themselves. Some things have been presented to us by Bro. Bates and others, which I could not reconcile with the Bible and when I insisted on their giving scripture evidence which they could not do, they would say, 'Ellen saw it was so' and they believed it. I told them they thought more of the visions than they did of the word of God. So it is; they are, many of them, carried away with the delusion and we want something to break the snare; therefore, I rejoice to see a paper come out, and I shall do all in my power to forward the good work.'

Bro. R. R. Chapin writes to Brother Russell from Greece, N. Y. Aug. 1st, '54,

'I take the liberty to call you brother, as I conclude from what I see in the *Review*, that you are one of the outcasts spoken of in Isa. xi, 12: xxvii. 13: lxvi, 5. Ps. xlvii, 2, 3, that you would rather fear and tremble at the *Word* than at the visions. As it is denied that the visions are made a test of christian fellowship, I am prepared to show that they are, and I know of numbers that have been cut off because they could not see them to be a test. Now, if the revelations of Sister White are to judge the remnant, I ask if this is not adding to the revelation of Jesus Christ. Therefore, those that esteem them so highly, will soon see their folly; and it is time for some one to cry aloud and spare not, and show the house of Jacob their sins, and have this yoke of bondage removed as soon as possible. Isaiah lviii, 1. The cause is sinking, faith is trampled under foot; although they claim to be walking in the ordinances of God.

Bro. Wyman preached at my house on the first Sabbath in July and had a good time. The Lord was with us in Spirit and power; one sister confessed the truth and she, with two others was buried with Christ in baptism in Lake Ontario, where the Spirit of the Lord was manifested.

The Lord is good, let us trust in him; let his word be the man of our counsel. I believe his word will judge the whole world, and it is more than *I* can believe, that the remnant are to be judged by any new revelation. There is a class that are groaning and sighing under oppression, but the Lord will soon break every yoke and let the oppressed go free.'

Bro. Wm Gould writes from Lawrenceburg, Ind. Sep. 9th, 1854: I have seen that there was considerable difficulty in Jackson, and have been truly sorry to see that it led to so much trouble at this perilous time. I saw a short sketch of the proceedings of the trial, in the *Sabbath Herald*, and I must confess that it grieved me to think that some had been turned out of the church, and that, for trying to divide the church. But since that time, I have received the first and second No's of your paper and it has thrown more light on the difficulty. O may the true light shine more and more unto the perfect day, that all evil may be purged out of the church and that we may stand before the Lord blameless. O that this investigation may be carried on in the true spirit of the Lord, is the prayer of your brother looking for the Lord.'

Bro. H. C. Mason writes from Battle Creek, Sep. 22d, 1854, I sent a letter in to the church, about the 15th of last Feb. requesting the privilege of withdrawing from them. I did not know that there was a brother in the whole band that had aught against me: they counseled together, preferred charges against me and withdrew their fellowship from me.

I knew nothing about it until some two weeks after it was over with, when I received a letter stating what their charges against me were, and why they had withdrawn the hand of fellowship from me.

Does this look like Gospel Order?

Ever since then, I have been treated with perfect disdain by most of the band; and what were their charges?

I had found fault with their trials, and with their course in disfellowshiping brethren.

They have always been in the habit, whenever a brother has stepped aside from the straight path, of some one of them taking the fault and going to all of the band and talking over the trial and magnifying it, and calling a meeting and disfellowshiping him regardless of all the tears and entreaties for forgiveness

And when a brother has been thus disfellowshiped and has plead for only the privilege of attending their meetings, he has even been denied that and told to stay at home till he got right; and when he got right, the church would know it.

Queer logic this! this they call walking according to the Gospel. Matt. xviii.

May the good Lord forgive them, for I believe they are under the wrong influence. About a month ago they gave me an invitation to attend their meetings and have, since that time, frequently urged me to take part in them, which I have declined doing until last Sabbath, when by their request to hear from me as they wanted to learn from me as to how I got along in regard to the position they now occupy, I arose and told them that I was firm in the belief that we are now living in the last days, and that they had the truth on the Sabbath and sanctuary; but that I was in doubt in regard to those visions of Sr White and could not say from my heart that I believed them, as I had of late investigated the subject some, and believed that the text of scripture they took to prove that they were of God had no bearing whatever on the point; and that Peter said that was a fulfilment of the prophecy of Joel when the Holy Ghost descended on the disciples on the day of Pentecost and they all spake with tongues as the Spirit gave them utterance, and that I could not find any scripture to prove that we are to have any visions except *false* ones in these last days. So now they have no confidence in me any more as they do not want me to attend their meeting any more unless a different spirit takes possession of me. So you see that I am alone again.

May the good Lord help us, that we may have a perfect understanding of his word, and that we may not be carried about by false doctrines, is the daily prayer of your unworthy brother in tribulation and patience.

☞ Our paper has necessarily been delayed much longer than we expected, in consequence of a mistake in ordering our type from the Foundry. We therefore, are obliged to date this No. Oct. 19th.

Receipts.

J. B. Bezzo, G. A. Briggs, H. S Case, G. Cottrell, each $1.

J. Morrill, $1,50. I. Gifford, R. Hicks, S. S. Strange, E. Handy, each $0,50.

E. Picket, $5. W. J. Lusk, H. Drew, each $10. C. P. Russell, $2. S. Myers, J. Farnsworth, W. H. Ludlow, T. I. Giddings, each $0,25. F. L. Wilcox, $0,10

To pay for Press and Type.

E. Picket, H. Drew, each $30. C. P. Russell, W. J. Lusk, each $10.

To move Bro. Wyman to Mich.

C. P. Russell, E. Smith, each $5. G. W. Huber, J. Morrill, J. Annibal, each $2. E. Russell, C. Jerome, J. Arnold, C. C. Lusk, each $1. W. J. Lusk, $1,50. J. H. Russell, C. H. Russell, each $0,50. In arrears $6.

THE MESSENGER OF TRUTH.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

VOLUME 1. JACKSON, MICHIGAN, FIFTH-DAY, NOV. 2, 1854. NUMBER 4.

THE MESSENGER OF TRUTH

WILL BE PUBLISHED SEMI-MONTHLY, AS LONG AS THE CAUSE OF GOD DEMANDS IT.

PUBLISHING COMMITTEE:

W. J. LUSK, H. S. CASE,
C. P. RUSSELL, E. PICKET,
H. DREW, J. B. BEZZO.
ERASTUS CLARK.

TERMS.—Gratis, except the reader desires to give something towards its publication.

ALL communications, orders and remittances for "THE MESSENGER OF TRUTH," should be directed to C. P. RUSSELL, Jackson, Michigan.

The Saint's Farewell.

BY A. B. DRAPER.

Farewell, vain world, farewell—
You may not tempt me more;
Eternal life I will not sell,
For all your boasted store.
You've promised rest, but yielded none.
Farewell, I seek a Heavenly home.

I've found the precious pearl,
I've tasted joys to come,
I shall be satisfied,
When all the saints get home.
While here, my constant prayer shall be,
Come Jesus, come and set me free!

Lord, hear thy children's cry!
Amid the wicked throng,
They raise their voices high,
And cry, "O Lord, how long"
Ee'r thou wilt come, and bid us rise
From this dark earth to yon bright skies?

Come, usher in that day,
Which ends the Pilgrim's wo;
No longer would we stay,
Where dwells our master's foe.
We long to be, where life is sure,
Where friendship, peace. and love endure.

Here on the Usurper's ground
True comfort find we none,
When will the welcome sound
Be heard, *"ye saints come home?"*
O could we hear that Heavenly voice,
How would our grateful hearts rejoice!

Lord, while we linger here.
O give us strength to bear
The ills that us surround,
And make us still thy care:
And when this state of trial's o'er,
O gather us to part no more!

The Beast and his Image.

The following article was written over one year ago, by Bro. ERASTUS CLARK, and sent to Bro. White, for him to consider and state his objections in a letter to Bro. Clark, according to an agreement made between them at Vergennes in June 1853. After a delay of seven months, the article was returned without any remarks upon it, which they excused by saying they had not time to attend to it. We publish the article and the correspondence between them respecting it, to which we will add an extract from a *vision* of E. G. White, which will clearly show why, in the absence of testimony to refute Br. Clark's article, they have not acceded to it. It is but just to say that Br Clark never intended the present article for publication, but expected to write the subject out in full at some future time, which we hope will soon be forthcoming:

—

Dear Br. WHITE:—According to agreement, I send you in a condensed form, my views on Rev. 13th chapter; or, the Beast and his Image. I shall be as concise as possible and make myself to be understood. I design to take up no more of the subject, than such points as are found in your writings, not altogether in accordance with my views.

THE BEAST AND TIME OF HIS RISE &C.

The fourth Beast of Daniel vii; 7, 23, is what John in Rev. xii, 3, calls the 'Great red dragon:"—pagan Rome, or the civil power of Rome interwoven and combined with the heathen mythology of Rome, and of the whole world; Rome being the seat or center of this consolidated power. The first beast of Revelation 13, is different from the dragon, and is *another* beast, (or power) though he has the same number of heads and horns.—This beast, (like the rest of the beasts,) is an emblem, or prophetic representation of power. He is composed of the ecclesiastical power of the Church, united with the civil power; 'and the dragon gave him (the beast) his power, (the civil part of it,) and his seat, (the city of Rome,) and great authority,' viz: 'over all kindreds, and tongues, and nations.'

To ascertain the exact *time* when this beast began to reign, we have only to know when the *union* of these powers took place. All historians, I believe, are agreed that this union took place by, and in the person of Constantine the Great, in the early part of the fourth century; but they do not agree in fixing the exact year.

Fox, in the introduction to his 'Book of Martyrs,' in showing the obstruction or hinderance to the full development of the 'Man of Sin,' says, 'but the hinderance was not effectually removed, until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, grandeur and influence in the empire, as had been enjoyed by pagan priests and secular officers in the state." Again, 'Under Constantine, Christianity became the religion of the state.' Again, 'Power now became an engine of support to different factions, and the sword of persecution, which for three centuries had been drawn by the pagans against the followers of Christ, the besotted ecclesiastics employed against each other, in defense of what was now called the 'Holy Catholic Church.'' In Coleman's *Primitive Church*, p230, the writer says 'But the church soon began to be assimilated to the form of the existing civil governments, and in the end a hierarchy of bishops, metropolitans, and patriarchs arose corresponding to the graduated rank of the civil administration.

Ere long the Roman Bishop assumed pre-eminence above all others. United with the civil authority in its interests, assimilated to that power in its form of government, and secularized in its spirit, the church, under Constantine and his successors, put off its high and sacred character, and became a part of the machinery of state government.' The same writer says, 'During this century, (the fourth,) 1st The Emperors convened, and presided in general councils. II; Confirmed their decrees. III; Enacted laws relative to ecclesiastical matters, by their own authority. IV; Pronounced decisions concerning heresies and controversies. V; Appointed Bishops. VI; Inflicted punishment on ecclesiastical persons.'

I present this evidence to show, first, *the union of church and state;* which powers are the elements, or constituent parts of this beast; and second, that this beast was in the exercise of this power, or began his reign in the early part of the fourth century.

The dividing line between the pagan and Catholic Beasts, may be placed from A. D. 310 to 325; Mosheim's date for the reputed vision of Constantine, and also, when he made himself master of Rome. This is deducible, first, from Constantine's 'determination,' and second, his 'reflection,' and third, his decision to reject 'idols,' and implore the 'Almighty.' I will give the circumstances in the writer's words:

'Constantine the Great, at length determined to redress the grievances of the Christians, for which purpose he raised an army of 30,000 foot, and 8,000 horse, with which he marched toward Rome, against Maxentius the emperor. But reflecting on the fatal miscarriages of his predecessors, who had maintained a multiplicity of gods, and reposed an entire confidence in their assistance; and considering that while his own father adored only one God he continually prospered; Constantine rejected the adoration of idols, and implored the assistance of the Almighty; who heard his prayers, and answered them in a manner so surprising and miraculous, that Eusebius acknowledges it would not have been credible, had he not received it from the Emperor's own mouth, who publicly and solemnly ratified the truth upon his oath.'

This circumstance, together with its consequences, I think, sufficiently marks this period as the transition state, or dividing line between the reign of the dragon, and that of the beast.

THE SEVEN HEADS OF THE BEAST.

In Rev. xvii, 9, it is said, 'the seven heads are seven mountains, on which the woman sitteth;' and in the 15th verse, these 'mountains' are called 'waters,' (for it is that on which the woman 'sitteth;') and these 'waters' (or mountains,) are said to be 'peoples, and multitudes and nations, and tongues,' so that to me, it is obvious, that the seven heads represent seven nations.

ONE OF HIS HEADS WOUNDED.

The Apostle says, 'And I saw one of his heads as it were wounded to death.' It was not entirely dead, but it had that *appearance*; it was, 'as it were' dead.

I have endeavored to show that the heads of this beast were nations. I will now show that it was the British head which received the deadly wound.

That England was a papal nation, I presume you will not dispute, but if you should feel to doubt it, I refer you, or rather give you the following oath:—

'I John, by the grace of God, King of England, and lord of Ireland, in order to expiate my sins, from my own free will, and the advice of my barons, give to the church of Rome, to Pope Innocent, and his successors, the kingdom of England, and all other prerogatives of my Crown. I will hereafter hold them as the Pope's vassal. I will be faithful to God, to the church of Rome, to the pope my master, and his successors, legitimately elected. I promise to pay him tribute of a thousand marks yearly; to wit: seven hundred for the kingdom of England, and three hundred for the kingdom of Ireland.'—Goldsmith's H. of Eng p75; see also Keightley's History of England vol. 1, p136.

From the above you see that England was a papal nation, consequently one of the heads of this beast.

To show the wound, I will give an extract from the 'Church Identified,' by W. D. Wilson, pp80–81:

'At length Henry, (viii, King of England,) by the advice of some of the wisest divines in his realm, determined to revive the old freedom from Romish authority, and declare the independence of the English Church, and decide his own questions in his own realm. * * * * Thus the Church of England was declared free and independent, and proceeded to a reformation of errors and abuses in doctrine and in morals. But no changes were made in the constitution and organization of the church, except, merely, the removal of the Papal authority, and the abuses dependant upon it.'

Another writer, in speaking of the same event, says:

'His, (the Pope's) authority from that time, was abolished in England; the annual tribute was no longer paid to him, the dissolution of the Monasteries was ordered, and the clergy, as well as all others, were obliged to acknowledge the King as the head of the church; and the want of obedience was punishable with banishment or death.'

Thus we see 'as it were,' this British head wounded to death; and this wound was inflicted by a 'sword,' for it was done by the kingly authority of the nation.

DEADLY WOUND HEALED.

This head received its wound A. D. 1534, which wound continued through the remainder of Henry's reign, and all of the reign of Edward VI: But when Mary came to the throne, she brought the kingdom back to the Pope and Church of Rome; the deadly wound was healed, and *all the world wondered after the beast*; (that is, as it did before the wound was made.)

'A parliament which the Queen' (viz: Mary) 'called soon after, seemed willing to concur in all her measures; they at one blow repealed all the statutes, with regard to religion, which had passed during the reign of her predecessors: so that the national religion was again placed on the same footing on which it stood in the early part of the reign of Henry viii.—(Goldsmith's Hist. Eng. p175.) See also Keightley's Hist. Eng. pp418—428 vol. 1, Palmer's Ch. Hist. p162. Blunt's Reformation Eng. p240.

I have said this beast began to reign in from the year 310 to 325; which would bring the termination of the time which he was to 'Continue' (1260 years,) to 1570 or 1571; of which I shall say more hereafter.

THE IMAGE BEAST.

The Apostle saw 'Another beast coming up out of the earth'. This is *another* beast, separate from the first, and is *itself* an image or likeness of the first; like the first, he is composed of ecclesiastical and civil powers combined. He commenced 'Coming up' in the year 1534, the time that Henry VIII renounced the power of the Pope; and under Edward VI the successor to Henry VIII, protestantism was established in nearly the same form in which it now exists in that nation.

During the reign of Mary, protestantism was suppressed, but was again restored upon the accession if Elizabeth to the throne.

In speaking of Elizabeth's first parliament a writer says, 'Her parliament assembled, and never did a parliament meet under circumstances more imperative; to its wisdom it was left to order and settle all things upon the best and surest foundations; and accordingly it passed the two great acts by which the alliance between *church* and *state* was established, those of supremacy and uniformity.' Blunt's Ref. Eng. page 278.

I would here say that the sovereign of England to this day, is the supreme head of the protestant church in the same, or a similar way that the Pope is of the catholic church.

Does the head of the catholic church claim to be the vicegerent of God? So does the head of the protestant church.—In a declaration which King Charles I issued, he stated 'That in this, as in all his other regal actions he is not bound to give an account to any but to God alone, whose immediate vicegerent he is.'

To trace further, the likeness of this beast to the one which had the wound &c, I wish you particularly to, see Keightley's History of England, vol. ii, pp7–9, which treats of a council at Hampton Court, where it is virtually said that they sho'd make an image: the character of which consists in the constitution and organization of the Church of England. See also Coleman's Primitive Church: Appendix; where the Catholic Mass Book is translated and placed in parallel columns with the Church of England Service Book. Also, Catholic Christian Instructed. pref. pp18–20. (I Cannot now give you all the evidence I have on this subject, I might as well think of writing a volume.)

In regard to the *time* when this image beast began to reign, I may say, it was at the final separation of the two bodies; for in that event the line is drawn for us. For while catholics and protestants are in a mass together, all participating in the same civil and religious institutions, it is hard to say which has the rule. But, when we see a division of the ranks, and a test of power and authority, then we may easily determine which has the reigning power.

'At last, in 1569 Pius 5th issued a bull, in which he excommunicated Queen Elizabeth and her supporters, absolved her subjects from their oaths of allegiance, and bestowed her dominions on the King of Spain. This bull caused the schism in England: for the popish party, which had continued in communion with the church of England up to that time, during the eleven past years of Elizabeth's reign, now began to separate themselves.'

Again; 'The date of the Romanists in England, as a distinct sect or community, may be fixed in the year 1570.' (Palmer's Ch. Hist. page 163.

Chapin in his 'Primitive Church' p386 says it was Feb. 25th 1570 that this bull was issued.

W. D. Wilson says 'By the bull of Pius V, Feb. 23d 1569' &c. But be that as it may, all agree that the *separation* took place in 1570.

Soon after the separation in 1570, Philip, King of Spain, commenced preparations to besiege England, for the purpose of obtaining Elizabeth's 'dominions' which the Pope gave him. For that purpose, he fitted out what is called the 'Spanish Armada;' which met with a signal defeat. It seems to have been designed for a general and desperate combat between the two powers, (or beasts.) On the part of the catholics, to dethrone Elizabeth and bring back the British nation under catholic rule, and to put down finally, protestantism in Europe; and on the part of the protestants, to maintain their liberty, and establish the supremacy of the protestant power.

By the above occurrence, we have two important facts proved. First, that the time (1260 years,) allotted to the first beast to make war or bear rule over the nations, had ceased or come to an end; and second, that the Image beast had arrived to a sufficient state of maturity to be said to have 'life,' (or power in itself to exist) 'and cause that as many as wo'd not worship the image, should be killed.'

Permit me, here in this place, to show in some small degree, the power which this beast had to 'speak.' I think it very much resembles the speech of a 'dragon:—

'We will now proceed to those cruel oppressions and persecutions of the protestants towards catholics, which have come down even to our own times. For this end, more than a hundred cruel and unjust laws were made. We will only examine a few. Catholics could not possess the estates of their fathers, or relation, nor buy land after the age of eighteen, except they would turn protestants. They could not teach nor keep a school, under pain of perpetual imprisonment. The Catholics paid double taxes. If a priest said mass, he forfeited 200 marks, or £133 6s8d, and if a person heard mass he forfeited 100 marks, and each suffered one year's imprisonment.

If any Catholic sent his child, or any other person out of England to be educated in the catholic religion, both he and his child were deprived of everything but their lives; for they lost all their goods and chattels, and likewise all their real estate for life, and were not allowed to be employed in the kingdom.

If a Catholic did not go to the protestant church, on Sundays and holydays, he forfeited twenty pounds for every month he staid away; besides which, he was looked upon as excommunicated; he could hold no office, or employment; he could not keep arms in his house; he could not come within ten miles of London, on pain of forfeiting £100; he could bring no action at law; he could not travel above five miles from home upon pain of forfeiting all his goods; he could not come to court under pain of forfeiting £100.—No marriage or burial of such catholic, or baptism of his child, was lawful, except performed by the parsons of the church of England.

All Catholics were to be imprisioned, if they did not forsake their religion and become protestants; they could be transported for life by four justices; and if they refused to go, or if they came back without the license of the King, they were guilty of felony, and suffered death as felons, without the benefit of clergy. Catholic bishops or priests, celebrating mass, or exercising any part of their functions, were liable to perpetual imprisonment. And by statute 27, Elizabeth ch. 2, any catholic Priest born in the dominion of the crown of England, and who should stay in England three days without becoming a protestant, was guilty of high treason, and suffered a cruel death; and all persons harboring him were guilty of felony, and condemned to death without the benefit of clergy. * *

In consequence of these bloody laws, upwards of two hundred persons were put to death, for the profession of the catholic faith, during the reign of Queen Elizabeth.

Of this number, 142 were priests; three were gentlemen, and the remainder yeomen. Besides these, there were ninety more priests and laymen who died in prison in the reign, and 105 others who were transported for life. Many more were whipped, fined or stripped of their property, to the utter ruin of their families. * * * Another grievance was, that the Catholics had no power to sell or mortgage the least part of their estates, in order to pay their just debts, to defray their necessary expenses, or to buy food for their children This was a most cruel injustice; because they could not be employed in the kingdom, and if they wished to go to another country, where they might gain a livelihood for their families, they could not sell, or exchange their estates for money to pay their passage.'

The foregoing lengthy extract I take from a catholic work entitled, 'A sure way to find out the true religion.' In regard to the laws of which it treats, I have the same from other sources; but the number killed during the reign of Elizabeth for not worshiping the image beast, I have not seen enumerated by any other writer; but I presume to say the statements are correct, or they would, before this, have been corrected by some of the numerous protestant writers.

We also see by this, 'That no man might buy or sell' &c.

I wish now, to say something in regard to the 'Mark' which this beast caused *all* to receive in their right hand or in their foreheads. This mark is spoken of, not only as a distinguishing mark, but as tho' it was to be used as a *privilege* to those who received it; for without it in some form, they could not 'Buy or sell.'

'Mark,' (in a sense applicable to this case,) according to Perry, is 'A token, notice, a character, impression:' and *I* will add, A sign. With this definition, it looks reasonable to suppose that the mark in the right hand, was the taking of the oath of supremacy, to which was added that of fidelity. The peculiar formalities of the British nation in administering an oath, makes it a mark in the right hand; and the oath is subscribed by each individual who takes it.

The pope requires the oath of supremacy and fidelity, from those in authority under him, but I have not learned that he requires it of private persons, unless suspected of heresy: but the supreme head of this beast requires *all* 'Both small and great, rich and poor, free and bond' to take this oath. If they took the oath, it was a token or sign that they would obey or worship this beast; and also that they renounced all fidelity to the catholic beast. See Buck's Theological Dictionary, article oath; also Paley's Philosophy B. 2 ch 22; also 'Solemn League and Covenant,' embodied in the 'Westminster confession of faith,' catechisms &c.

The mark in the forehead is spoken of in Rev. xiv, 9 : xv 2 : xvi, 2, as being the peculiar mark of the first beast. And in Rev. xiii, 16, it seems to have been used by the second beast.

Now this mark in the forehead, we say is the 'Cross;' for it is a mark or sign of catholicism, or of the first beast.

I freely admit that the 'mark' in Eze. xi, 4, and the seal in Rev. vii, 3 both have their fulfillment in the observance of the Sabbath of the Lord; for that was one use which was to be made of the Sabbath; it was to be a 'sign,' or seal, a 'mark,' by which the servants of God should be known. And in this sense, and for this same purpose, the Catholic uses the cross. In the 'Catholic Christian Instructed,' ch 1, they say:

'Q. Have you anything more to add in favor of the cross, and the use of signing ourselves with the sign of the cross?'

'A. Yes, the cross, is the standard of 'Christ, and is called by our Lord him'self, Mat. xxiv, 30, the sign of the Son 'of Man. It is the badge of all good 'christians, represented by the letter *Tau* 'ordered to be set as a mark upon the 'forehead of those who were to escape 'the wrath of God. Eze. ix, 4. It was 'given by our Lord to Constantine, the 'first christian emperor, as a token and 'asurance of victory, when he and his 'whole army, in their march against the 'tyrant Maxentius, saw a cross formed of 'pure light above the sun, with this in'scription: 'By this conquer' &c.'

But, you may ask, 'What use does the Image Beast make of the Cross?' I answer, the Church of England makes the sign of the cross on the forehead of every child she baptizes; though in the Episcopal service book in *this* country, I see they can omit that mark, if requested by the parent.

I will give you the ceremony of marking in the forehead.

'We receive this child into the congre'gation of Christ's Flock, and do sign[*] 'him with the sign of the cross; in token 'that hereafter he shall not be ashamed 'to confess the faith of Christ crucified, 'and manfully to fight under his banner 'against sin, the world, and the devil; and 'to continue Christ's faithful soldier and 'servant unto his life's end.'

Here is the very same use made of the cross by this image, that is made of it by the first beast; viz: a 'token,' 'sign' or mark of their character, profession, and irrevocable engagement. See Constantine's vision; you will find it in Mosheim's Ch. H. cen. 4, (large work) under head, 'Prosperous events.' Also, in Fox's B. Martyrs, pp 64–65.

From what has been said, you will perceive that the Catholic, although he had the mark in the forehead, yet not receiving it from the image, he was required to receive the one in the right hand which he could not do without renouncing his fidelity to the Pope; hence he could not buy or sell.

The Puritans and Anabaptists, who were both hostile to an Episcopal form of government, could not receive the mark in the forehead, but did receive the one in the right hand, which entitled them to certain privileges, or toleration, as it was called.

The *lamblike* horns, of this beast, are descriptive of strength, (or weakness,) and not of a mild or virtuous disposition. Dan. viii, 3–10. The two horns, represent two kings, or two kingly powers or governments.

I arrive at this conclusion, chiefly from two considerations; first 'Horn' is a prophetic representation of king, or kingly government, and I am not aware of their ever using it in any other sense, when they associate it with power, or government.

Second; The explanation given of the first beast, Rev. xvii, 12, seems to fix the sense of the term, when applied to the second beast. But, as the first beast had crowns on his horns, and the second had not, it would seem to justify a deviation from the explanation given of the first; but not to exceed all previous limitation. Hence we say, first, if the two horns were designed to represent kings, or sovereigns, they are applicable to Elizabeth and James I; as they were the *most* *directly* instrumental in establishing and perpetuating protestantism in Europe.—And second, if they represent kingly powers, or governments, they apply to England and Scotland; which were united when James VI of Scotland came to the British throne under the title of King James I of England.

Thus, dear Brother, I have passed hastily through those parts of this subject, which at first I designed to notice.

I shall expect you to forward your decision as soon as may be convenient, (written in a plain legible manner) and let me say, that if you differ with me in the main points of this subject, be particular in stating your objections, as I may wish to consider them when I write this subject in full.

It appears to me, that if you could once see that the second beast represents protestantism, as the first does catholicism, then take the acts of the Westminster Assembly. say, the *Directories* for the public and private (or family) worship of God; and compare with them, the practice (in this respect) of the protestant sects through out the world; you will say with me,—"*The whole world are worshiping the Beast and his Image.*"

Although it may seem out of place here, yet I wish to say a few words to illustrate this message. The cross that we see on yonder meeting house, was not placed there as a sign, or symbol of "Our salvation," (as the catholics say,) but in reality a sign, or *demonstration* of Saton's victory over the Son of God: (Acts 2, 23)—he has killed the heir, seized upon the inheritance, and through the beast and his image, reigns triumphant as the *God* of this world.

Therefore, those who make the cross their household God, pocket companion wear it in their foreheads, &c, shew their true character, and that of their master; that he was a murderer from the beginning, and abode not in the truth.

Again:—If any one receives the mark in the right hand; or, in other words, swears allegiance to the kingdoms or powers of this world, formally, and effectually, renounces all allegiance to the Supreme God, violates in the most direct manner, a positive injunction of Jesus Christ, (Mat. v, 34; James v; 12,) and swear allegiance to the *devil* who is *prince of these powers*. Hence, we say, if any man worship the beast, (catholicism,) and his image, (protestantism) and receive his mark in his forehead, or in his hand, the same shall drink, &c.

The views which I have here presented are not borrowed, but they are my own, as far as human agency is concerned; for I received them not of man, neither was I taught them, but by the word and spirit of God; to whom be the glory forever and ever; *Amen.*

Yours, in hope of Eternal Life,

ERASTUS CLARK.

Indian Creek, Kent Co. Mich., Aug. 25, 1853.

BRO. CLARK'S LETTER TO BR. WHITE.

MARCH 20th 1854.

Brother White:—I take my pen to remind you of your agreement made with me last June at Vergennes, that you would consider my views on the Beast of Rev xiii, and write me in answer what you thought of them. I expect you are much hurried with the business of the office to say nothing of other labors; and I am willing to make due allowance for the same; but I feel anxious to know your *intention* relative to this matter.

Therefore, if you intend to answer me, please note it in the *Review*—and if you do not intend to answer me, you will please signify it by returning my communication.

Your's affectionately, ERASTUS CLARK.

BRO. WHITE'S REPLY THROUGH THE REVIEW.

April 18th, 1854.

"*Erastus Clark*:—We put your communication into the hands of Bro. J. N. Andrews, last fall, and supposed he had answerd it. Other duties and poor health have doubtless hindered him. He will answer, or return it soon."

On the 4th of May, Br. Clark received his communication accompanied by the following note:

BRO. ANDRWS' LETTER.

Waterbury, Vt. April 23, 1854.

"Bro. Clark, your manuscript was placed in my hands some months since, with the request that I would answer it in a letter to you.

At that time I was closely occupied and unable to pay any attention to it. Before I was able to finish these matters my health failed me completely, so that I have now quite a large quantity of unfinished manuscript which I am not able to complete for the press. I return your manuscript in cosequence of a note in the last Review. I ask pardon for any seeming neglect.

Your's in hope, J. N. ANDREWS."

EXTRACT FROM A VISION OF E. G. WHITE.

Dorchester Mass. Oct 23 1850.

* * * "I saw that the two horned beast had a dragon mouth, and that his power was in his head; and that the decree would go out of his mouth. I then saw the Mother of Harlots:—that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past; and her daughters (protestant sects) were next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters have been growing; and soon they will exercise the power once manifested by the mother. I saw that the nominal churches and nominal adventists like Judas, will betray us to the catholics to obtain their influence to come against the saints. The saints will be an obscure people but little known to the Catholics; but the churches and nominal adventists will know of our faith and customs, and will betray the saints and report them to the catholics as those who disregard the institution of the Pope; (that is, they keep the Sabbath and disregard Sunday.) Then the catholics will bid the protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh, shall be slain; and the catholics whose numbers are large, will stand by the protestants. The Catholics will give their power to the image of the beast, and then protestants will work as their mother worked before them to destroy the saints; but before their decree bring forth or bear fruit, the saints will be delivered by the voice of God.

"Our Last Paper"

The following with a few slight variations, we clip from the Providence R. I. *Daily Post.*

This heading is affixed to a short note from the editor of "The World's Crisis," a religious paper, based chiefly on profane history, which advocates definite time for the Lord's second advent. The following is the note:

"Believing the coming of the Lord will take place on the tenth day of the seventh month, (Jewish time,) the publishing committee have given me instruction agreeable to my own conviction of duty, to give notice that we expect to publish but one more paper, in which we shall give the argument on the chronological periods in connection with the types. We shall publish all that we have means to supply for gratuitous circulation; and brethren may send in for as many copies of the same as they wish, and if they feel it to be their duty to add more to our means in order to increase the circulation, they can do it in the fear of the Lord."

According to the above note, one would naturally suppose that this false excitement on definite time was about to close, as it is understood that what they call "the tenth day of the seventh month," is the tenth day of this present moon. But as it is well known by those who hold fast the primitive principles on which the second advent cause is based, that the principal leaders in this erroneous work on definite time, have been in the same, by continually saying "the days are prolonged," from time to time for the last ten years, having first rejected the truth in regard to the *sanctuary*, which is sufficient cause for their mental blindness concerning the prophetic periods, and must inevitably shut them off from the true light on the same so long as they reject this important truth. And inasmuch as their principal arguments have been well met, and their unsoundness exposed, while they at the time heeded it not, but still rushed on, plunging themselves deeper and deeper in error, therefore we have no grounds for a hope that their teachings will cease, though time will roll on until all the prophecies shall be fulfilled, which in all probability will give them sufficient space to fix another definite time, and possibly many, for the second advent. Nevertheless, it is greatly to be hoped, that some of their flock who are now entirely under their influence, may not be so woefully blinded through the effects of infatuation, as not to get their eyes open at their next disappointment, which they must soon encounter, so as to see what they are following, and immediately retract their steps. And now that they must soon meet another sad disappointment, we can do no less than pity them for their folly, and earnestly recommend them to the word of God for instruction, while they may have yet another space of time granted them for repentance.

RANSOM HICKS.

Extracts from Letters.

Bro. C. J. Simons writes from Quechee, Vermont, Nov. 6th, 1854;—"I wish you to send me the Messenger of Truth, you have my sympathy in your past trials and shall have what support my means will admit of in the advancement of truth and the destruction of error. You shall hear from me again next week. Yours in love of the truth."

Bro. C, P. Dow writes from East Chazy, N. Y.—"Learning by the Prophetic Expositor, of Oct. 7th, 1854, that two No's of your paper had already been published, and wishing much to see them, and indeed all the numbers that may have been issued previous to the receipt of this line, I write for the purpose of ordering them.

In "The Advent Review and Sabbath Herald,' which I take, I saw a reference to your paper. Ellen White's visions, I have no fellowship for.

FOREIGN NEWS.

The U. S. Mail steamship Pacific, which left Liverpool on Wednesday morning, Oct. 18, at 9 o'clock, arrived at New York on Monday forenoon.

THE WAR—SEVASTOPOL NOT YET TAKEN.

The news from the Crimea is—nothing! A multitude of private letters, telegraphic dispatches, and revivals of old news is found in the English and continental papers, but none of these state that Sevastopol is taken, nor that the allies have made much progress toward taking it.

Lord Raglan's latest dispatches say that he expects to "open fire" in a few days, and private letters add that an attack on the outworks was fixed for the 9th inst. Menchikoff kept the field to the northward of Sevastopol. The position of the allies was strong and easily defensible against an attack from the landward.—The allied extreme right leans on the slope of the mountains east of Balaklava, which run down like immense walls to Alonshta. The body the right wing is at Kamara, aed outposts are posted of on the Black River. The center occupies the road leadind from Kadikoi to sevastopol. The seige artillery of the allies with 60,000 gabions, have reached camp.

☞ We have on hand a good supply of all the back No's, which we will send, on application, to those who have not had them.

MESSENGER OF TRUTH

BUY THE TRUTH, AND SELL IT NOT.

JACKSON, FIFTH-DAY, NOV. 2, 1854.

☞ We have a number of excellent communications which we cannot publish in this No. for want of room.

☞ If any of our brethren wish to have more than one paper sent to their address, will they please inform us? Also send us the names and P. O. addresses of all the brethrn they know.

RECEIPTS.—E. Crary, M. Cook, S. Holford, F. H. Corwin, each $1. E. Graham, W. Lambert, R. Tichenor, each $0, 50. J. T. Wilson, $0, 25. E. Clark, $12.

To move; Bro. Wyman to Mich. J. Thompson, $1, 50. Should have been receipted in last No.

From Bro. Russell.

Dear Brethren, and friends of the cause of God, and those especially who have so liberally contributed, or cast in their mite into the hands of a stranger to publish the Messenger of Truth:—My heart has been filled with gratitude to God and love for those dear brethren who have witnessed the rise and fall of so many Advent papers, and hoped that each in its rise would be the last through which to communicate with each other before we should enter the promised rest. But Oh, how sadly have we been disappointed! When the thought of publishing first entered my mind, it was only to get out a circular to endeavor if possible, to get before the minds of some of the brethren, the importance of taking the word of God as our only rule of faith, not knowing there were discrepancies in the published visions of E. G. White; when I was shown a number of them by Br'n Drew and Bezzo, I remarked that I did not think we would need to publish more than three months, before the administration of the paper at Rochester would be changed and supercede the necessity of publishing here. Neither did I, change my mind until the conference at Franciscoville, in Sep. last. There, to my surprise, I was informed that Bro. White had taken the precaution when he paid the money (which was sent in by the brethren,) for the press and type, to take the receipts in his own name; and at the conference in Rochester last year, claimed it all, and still more for his Editorial fees. This satisfied me that our warfare with error would be of longer duration than I had at first anticipated. Yet, I have this to console me, that while we hold fast the profession of our faith without wavering, and do not swerve from Bible truth, no ewapon formed against Zion shall prosper. The truth will finally prevail:—Our confidence is not in the arm of flesh, but in the living God. It is well known that the outcasts are the poor of the flock,—otherwise, they would in all probability, have been permitted to remain. Our brethren need not look for the 5th No. of the Messenger under three or four weeks as we shall be under the necessity of discharging our experienced printer for the present.

Owing to the length of the article headed 'H. S. Case,' we are obliged to omit much interesting matter, but this appears necessary, to counteract the false and wicked influence, that has gone out against brother Case. My prayer is, that God will forgive his cruel oppressors for they know not what they do. As there has been some fears expressed, of late, in regard to our publishing the different views of our brethren, we would say, we have no *human creed;* no ground staked out by MODERN VISIONS. We believe that God's Truth is progressive and self-evident, and will bare scrutiny. I believe the third Angel's message is yet to be given—that it is to be reserved for the remnant,—those that preach it will live it out; those that hate their brethren and cast them out, cannot be keeping the commandments of God. Isiah, lxvi, 5, 1st John, iii, 15, Rev. xiv. 12.

My brethren, I believe the same God rules in Heaven that did in the days of Elijah, and has the same care to feed his children, if needs be, by Ravens; and also in the days of David: 1st Samuel xxv, 29. It appears to me, the precious promises in the Word of God, never looked so good to me as they do now. Take courage, my brethren, for the Lord will soon gather the out-casts of Israel. My soul is filled with the love of God while I write.—That we may be guided in the way of all truth, and be saved at His appearing, is the prayer of your unworthy Brother,

C. P. RUSSELL.

H. S. Case.

As I have been written to for information respecting this brother, I deem it a duty which I owe to the cause of God, to give an account of his experience and trials among our brethren from the time he first embraced the Sabbath, up to this time. I will here remark that my object is not to injure any of

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which they have been,

ing against him.

Bro. Rhodes brought the

to Bro. Case at North Plains, Michigan, Aug. 15th 1850. Bro. Case came to Jackson by the request of the brethren in that place, in Oct. following. When he had been there about two weeks, Sister Case remarked to him that as he had no shirts but coarse ones, and they much burned in the sleeves, (he being a blacksmith,) he had better get some bleached cotton and have a pair of fine shirts made.

When he was preparing to come to Jackson, he traded some of his loose effects for a quantity of boots and shoes, as he could carry them more conveniently. He took a pair of these boots, which were too small for him, and went to a store and exchanged them for a pair of overshoes, some bleached cotton for a pair of shirts, some linen for bosoms for the same and some groceries &c. When he took them home, Sr Bowles was there; he told his wife that there was some cloth for shirts. Sr Bowles made no remark there, neither took the articles into her hands; but went home and told her husband that Bro. Case had been getting some fine cambric for shirts. Bro C. heard nothing of it until some three days after; when Bro. Wm. M. Smith came to him and told him the brethren wanted him to come up to Bro. Russell's they wanted to see him.—He immediately repaired there and found the brethren all assembled.

After he entered, there were a few sighs and groans, and then Bro. Bowles introduced the subject of the shirts. The br'n told him they thought it did not become a messenger of the 3d angel to wear a fine shirt with a linen bosom; Bro. C. Smith said he would not dare to wear any thing better than a coarse factory shirt. Bro. Case told them he did not intend to hurt the feelings of any of them and was very sorry he did it.

After he had made satisfaction, the br'n told him to go on and have the shirts made up. Sr Palmer wanted him to have the linen put in, which he declined.

The same fall, Bro. Case went to see a brother Kellogg near Saline. Bro. K. seemed very favorable, and even went so far as to say he saw clearly that the former message was of the Lord, and that he would yet have to sell his farm and put it into the cause. Bro. Case felt encouraged, and when he returned to Jackson he told the brethren about it, and talked of going to see him again.

Bro. Bowles expressed his doubts of Bro. K. coming into the truth under Bro. Case's labors; as he (Bro. C.) had but little experience, but through the earnestness of Bro. C., it was thought proper, by the brethren for him to go, accompanied by Bro Bowles.

When they arrived at Bro. K.'s, Bro. Bowles began to interrogate him; and he found out that he was a trinitarian, that he had not been immersed, and that he was yet in the Methodist church.

After they had gone to bed, Bro. B. told brother C. that he thought it was a dark looking picture, and that he did not think brother K. was a subject of the 3d ahgel's message. The next evening, brother K. wanted brother Case to lecture as he wanted his children and neighbors to hear. Bro. Bowles opposed it, saying it was not a proper place to present the 3d angel's message before brother K.'s unbelieving children, for they were not subjects of it. However, brother Case gave a lecture on the subject of the sanctuary, but was not definite enough to suit brother Bowles, who arose and made some remarks, from which Sr Kellogg got the idea that her children were lost. It had such an effect upon her mind that she became almost distracted; brother K. entertained fears that she would go crazy, and told the brethren he thought it would not be advisable to say any more about it in her presence; consequently, they started for home.

While on their way, brother B. said to brother C., "Brother Case, it is now clear to my mind that God has not called you to carry the 3d angel's message; and that the message is about to an end; for I do not know of any more in Michigan who are subjects of it; for if there were, God would have shown it to brother Holt and brother Rhodes; and all that God designed in having you come to Jackson, was to save you; for if you had remained at North Plains, you would have been lost."

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[*] "Here the minister shall make the sign of the cross in the child's forehead."

After they returned to Jackson, brother Bowles related to the brethren, an account of their visit, and they held a consultation over the matter, in the absence of brother Case, after which, they came to him and informed him that they had decided that he should not go with the message. They then proposed that he should board himself and go daily three miles to cut cord wood and give one half of what he cut, for the timber, and then give one half of his share to pay for drawing the remainder to Jackson, and then they would take it to furnish their fires; and in consideration of which they would provide for his family.

Accordingly brother Case went to work, and from the timber being hard scrubby oak, he found that he could cut but about one cord per day and travel the distance which would net him only ¼ of a cord per day, and board himself.—Feeling anxious about brother Kellogg, he had, previous to this, written to him inquiring about the state of his mind in regard to the Sabbath, and encouraging him to embrace it &c. Bro. K. responded to his letter and asked for publications on the subject, and wished him to visit him again.

When brother Bowles heard this, he was much tried with brother C. and said to him, "I perceive that you are not satisfied with the decision of the brethren, in regard to your not going with the message." Bro. C. replied, "I am not,' and stated that Brother Rhodes was of a different opinion from the brethren in Jackson, for *he* had advised him to settle up his affairs as soon as he could, and move to Jackson where his family would be seen to, and then enter the field.

Bro. Bowles then proposed writing to brother Rhodes a full account of their recent visit to brother Kellogg's and then abide Bro. R's decision. To this, brother Case agreed, and then brother Bowles recanted from it. He then proposed going to see brother Smith (who then lived 3 miles out of town) about it. To this also brother Case assented.

While on their way, brother Bowles said, "I perceive that you are in a position similar to mine when I was about to start to Ohio with Mrs. Mott. *

After going a few rods further, he said, "I consider that you are in a similar position to that of Balaam when he was about to sell the Israel of God into the hand of Balak." When they arrived at brother Smith's, brother Bowles introduced the subject; upon which a sharp contention arose between him and brother Smith, which lasted about an hour and a half.—Br'n Bowles, Smith and Case then returned to Jackson to lay the matter before the brethren. They met together about two o'clock P. M., and the same contention arose between brethren Bowles and Smith, which continued until night: the meeting was then adjourned to the next day; during the time of which, bro. Case was around town looking for work in a black-smith shop.

At the adjourned meeting, bro. Smith was the last to arrive: when he came, bro. Bowles told him they were ready to proceed to business.

Bro. Smith said he wished to pray.—He kneeled down and told the Lord that he did not ask him to make duty any plainer, but he asked for strength to *discharge* his duty. He then arose and told brother Bowles that the Lord had shown him that his (brother B.'s) course was all wrong, and that he had been laying a needless burden upon brother Case &c.

Brother Bowles soon came to brother Case and confessed his error and urged him to again go and see brother Kellogg.

The following spring, brother Case went to Wisconsin. While there, brother Holcomb asked him where he expected to go next after he should return to Jackson. Bro. C. told him he expected to go to Cincinnati next, and remarked that he should have to get some summer clothes before he went there. Bro. Holcomb told him that if he intended to buy any clothes he had better get them in Milwaukie; as he could get them very cheap there. Consequently brother Case purchased a summer vest there and paid $1,50 for it; but the weather being yet cool, he did not wear it home; neither did he think it of sufficient consequence for him to show it to the brethren after he arrived at home.

He soon started for Cincinnati, and still found it necessary to wear his woolen vest until he arrived at brother J. B. Sweet's at Milan Ohio. There he left his woolen vest and continued his journey to the South.

During this tour, brother Case got up a new chart. He was gone about six weeks, and when he returned, the brethren had a trial with him about the chart. He confessed his wrong, and asked their forgiveness. Bro. Bowles still held something against him. Bro. Case went to him and wanted to know what it was. He declined telling him what it was, and said, 'When you get right, you will know what it is, and will confess it.'

Brother case went a second time to him and also to brother Smith. Brother S. told him that *he* had nothing against him, but brother Bowles had, and might probably tell him what it was. Bro C. then went the third time to brother Bowles, but all to no purpose. All the satisfaction he could get, was that when he got right, he would see himself and confess his wrongs.

At this time, brethren Holt and Edson were holding a conference at Jackson, and from the spirit manifested by brother Bowles, brother Holt got the impression that he did not love his brethren as he ought, and told him so. This opened the way, and soon brother Bowles told his trial with brother Case. He said he thought brother C. had once told him he bought the vest beforementioned while on his way *to* brother Holcomb's and afterward that he bought it while on his way *from* there. At brother C's telling him he was mistaken, and that he could find out all about it by writing to brother Holcomb, he said he was sorry he had burdened brother Case about it.

Soon after this, brother Case went on a tour to the East, and left his family in brother Palmer's kitchen, expecting the brethren to minister to their wants according to promise. When he had been gone about four weeks, he received a letter from his wife stating that she had the "Thrush" and nothing in the house to eat but bread and salt pork.

Bro. Case's folks had some rolls which they had brought to Jackson with them. Sr Case, being in such poor health and having a worrisome babe to take care of, agreed with another sister to spin them on shares. At this, it was reported that Sister Case was lazy; and a couple of sisters went under the pretence of visiting her, to see if she appeared able to do any more than her house-work and take care of her child; they went away convinced that she had all she could do to attend to her house and restless child without spinning her rolls, as they afterward confessed.

At the time brother Case started on this tour east, Sister Palmer, with several others of the brethren and sisters in Jackson went East to a conference held by James White at Camden; N. York.—While she was gone, which was about two weeks, brother Palmer boarded at brother Case's. Sister C, being in straitened circumstances, and not able to set things before brother P. as he was accustomed to have, he complained to some of the brethren about his living.

Sr. Dickinson told Sr. Case that she had better go into Sr. P's garden and take of her pie plant and make some pies for brother P., as he had been accustomed to have such things; which Sr C. did.

Upon the return of Sr. P., Sr. Russell and Sr. Knight called on her; and as they were walking through the garden, Sr. P. noticed that her pie plant was cut rather close to the ground; she said Sr. Case had cut it while she was gone, and spoiled it; and she would thank her to let it alone for she had no business with it. It was not long after this before her little girl went into Sr. C's room and told her that her mother had said she would thank her to let her pie plant alone; for she had no business with it.

At this Sr. Case felt bad, and after waiting until she thought Sr. P. was partially appeased, she went in and told her how it was; that she had cut the plant according to Sr. Dickinson's advice; and after she had cut it, Adalaide (Sr. P's little girl,) had taken a knife and cut it down close to the ground, which was acknowledged.

In the fall of 1852, while Bro. Case was on a tour to Illinois, Bro. L. Kellogg and Bro. Russell made up their minds that the treatment which Sr. C. received from Sr. Palmer, such as sweeping dust from the chamber, so that it arose in the face of the mother of Bro. Case, and then leaving it in Sr. C's room, wiping dirt from her feet upon Sr. C's door sill and upon her floor, &c., were intolerable.—Consequently, in the absence of Br. C. they rented another house, and removed his family into it. From this time, these two brethren—two of the poorest in the band in Jackson—had to do the most for Bro. Case that was done by the band, and for several weeks before the conference at Tyrone, Michigan, in May 1853, there was nothing of consequence given him by the brethren in Jackson, except what was given by these two brethren.—When J. White and wife were in Jackson in the month of June 1853, he said, that Bro. Case had better move out of Jackson where he could live cheaper, and where his children could be at work. I will here just state that Bro. Case's daughter earned forty dollars and brought it into the family, while they lived in J., and since they have left, she has only received sewing to the amount of three dollars. Soon after the conference in J. Bro. Drew told Bro. Case that if he wo'd move to his place, he would furnish him with a cow, house to live in, and would help support his family while he was carrying the third Angel's message. Before Bro. Case moved, Br'n C. Smith and S. T. Cranson went to Bro. Drew and told him that they had understood he was a free hearted man, willing to give &c., and they wanted to warn him against bestowing too much upon Bro. Case. At the same time brother Case was destitute of provisions of all kinds, and was making a horse-rake to rake brother Drew's wheat stubble, to get a grist of wheat when these brethren came there. Soon after brother C. had moved, Ja's White wrote to him, that he understood he had moved to Bro. Drew's, and he feared the result. Bro. Drew was a good soul and a discerning man, and would notice his course; and if he saw him and his family incurring needless expenses, it would affect him, &c.

In another letter a short time afterward, he implored brother Case to come out self-sacrificing; when brother Case had, the year before, sold his last cow for ten dollars; sent five dollars of it to Ja's White, and used the balance in travelling, to carry the third Angel's message.

From this time forth, it seems as tho' the main business of the most prominent brethren in Michigan, was to hunt Bro. Case, and pick up every little thing he had said or done, and conglomerate them together, ready for a mighty eruption.—At length the bubble burst. It was at the gathering of the Sylvan conference in Oct., 1853, when brother Case was charged with being tempted and tried, with complaining of his brethren, with being jealous of brother Cornell's going west with brother Loughborough, with extravagance, (in a vision of E. G. W.) with speaking doubtfully of the visions, (which he had reason to do,) with representing Br. White as speculating on Bibles, with having too much care for his own comfort, relative to the rigging of his buggy, and with marrying a couple illegally.

In relation to the speculation on Bibles, the facts are these: Bro. J. P. Kellogg, at the commencement of the conference in Jackson, June, 1853, wanted to purchase some pocket Bibles. He and brother Case went together into a book store, where he bought a couple, and immediately after leaving the store, they met Bro. White who remarked that he was sorry the bibles had been purchased, for he had ordered a quantity from Rochester, which could be obtained there for 37½ cts each, and which would be on hand before the close of the conference.

At this conference, there was some money made up among the brethren for the messengers, and two dollars of it was handed to brother White to give to Br. Case. He went to Bro. Case with the money, and some bibles in his hand, saying, 'Here is two dollars in money, the brethren requested me to hand you, and I have some bibles here I want to let you have. They cost me three shillings a piece in Rochester; I can afford to let you have them for four, and you can sell them for five; the same that they ask for them at the book-stores.'

Bro. Case told him that he had not the means to spare, as he expected to leave Jackson soon, and would need all he had. Bro. C. afterward asked Bro. J. P. Kellogg what he thought of selling bibles at an advance from cost price. Bro. K. approved of it, and sustained it by this mode of reasoning: He said there were many poor brethren who did not feel able to give anything for the cause, and they would willingly pay five shillings for a Bible, and thus they would help the cause a little and not know it. Bro. Case said he did not approve of it, for he thought it had the appearance of speculation.—He said if he were to sell bibles at an advanced price to his brethren, he would not have a face to again lecture to them, for fear they would think him a speculator. Bro. K. replied that they need 'not know it; to which brother Case replied that they might probably ask him what he gave for them. Bro. K. still persisted, saying he thought it was right to do so.

About this time there was a difficulty between brothers Kellogg and Dawson, and brother Case was engaged in its settlement, and from the evidence, he was obliged to decide in favor of brother D. After this Sr. K. had a great burden about what brother Case had said relative to the bible speculation of Ja's White.—She sent a request for brother C. to call on her, with which request he complied. She told him that she was burdened about his calling Bro. W. a speculator, for they had just sold their farm, and she had become concerned for fear it would yet go into the hands of a speculator.—Bro. Case told her that she was mistaken, he did not mean to represent Bro. White as a speculator, but that it had the *appearance* of speculation. He then assured them that he did not think brother W. was a speculator, but that he believed he was honest, and requested them not to write and burden brother White about it, stating that he was sorry he had mentioned it to them. They promised not to write to brother W., which promise they afterward broke.

With regard to the buggy, the circumstances are these. In the first place, in March '53, it was got up 'Buck board' style. Bro. Cranson was expecting to travel with brother Case. In riding with him from Tompkins to Jackson, he found it rather uncomfortable, and remarked to brother Case that he could not stand it to ride in the buggy unless there were springs under it, and said he would pay half or more, toward a pair of springs if brother Case would get them. Accordingly brother Case sold some tools he had and bought an old omnibus spring for three dollars, made two of it and put them on his buggy. This tried the brethren, and particularly James White, who had a good deal to say upon the subject, upon his return from Vergennes, and attached a good deal of blame to brother Case for getting them. At the time this matter was brought up in the conference at Sylvan, Bro. Cornell had a good buggy with eliptic springs, and furthermore, he *now* drives a horse that cost ONE HUNDRED AND FIFTY DOLLARS (!) decorated with a 'brass-mounted' harness with 'web reins,' before a *covered Buggy*, bro. Cranson also had a buggy with eliptic springs, and brother White had one which cost eighty or more dollars, and brother Case's was the cheapest among them by at least ten dollars. When J. White and wife were here last summer, bro. Dodge covered his buggy, and put a spring cushion on the seat on purpose to carry them. All these latter things seem to appear perfectly right to the brethren, but because brother Case got an old omnibus spring at his *own expense*, it was thought to be a great wrong.

In relation to the illegal marrying by brother Case, that he was persuaded against his own wishes, to marry Brother Dodge without consulting a Justice in relation to his legal requirements, is a fact. Br'n Bowles and Palmer wanted him to have nothing to do with the Two Horned Beast, but to marry them regardless of the law, and they would stand between him and all harm. He did so, and no exceptions have ever been taken by the brethren, to my knowledge. About two years thereafter, brother C. held an evening meeting at Alden, Ill., and at the close of the meeting was requested to marry a couple. He did so, not knowing anything about the requirements of the law, and supposing that the brother understood it, and would not ask him to do anything illegal. But it was illegal, and the brethren had to dwell upon his injudicious movement, in this case, where he did it ignorantly; but where he did it knowingly, and *through the advice of Brethren in Jackson*, it was all right with them.

But the most weighty charge brought against brother C., and the one which the greatest effort was, and had been made to sustain, which was dwelt upon with the strongest emphasis, and at the greatest length, was his *presuming* to express his doubts relative to the visions.—Bro. White had instructed M. E. Cornell to ferret out this matter, and he had taken pains to travel scores of miles, from band to band, on track of brother Case, trying to find evidence of his having spoken against the visions. He produced one testimony from brother A. Avery, stating that brother C. had said, that if Sr. White had said that she saw Bro. C's daughter meant to be dishonest in the case of sister Palmer, he should have doubted the visions. This, I think was the only evidence, apart from the Jackson band, against brother Case on this point.

I arose and testified that I had heard brother C. say, he *durst not* doubt the visions, &c., brother Cornell replied that it made no difference if brother C. had spoken in favor of them one thousand times, as long as they had evidence that he had spoken against them at all.

Brother Waggoner who was the Scribe said to me, 'If I had known what you were going to say, I would not have written down your testimony'.

Bro. Case had certificates from most of the bands in the State, showing that they had not heard him speak against the visions, but on the contrary had heard him speak *in favor* of them. He requested the privilege of reading them, but it was not granted. Such tyranny and oppression as this, I never before witnessed.—And I have to confess with grief, that at this meeting I at length became imbued with the same spirit, being under the soul blighting influence of the visions, and continued in this dark state with scarcely a ray of light until I believe the Lord put it into my heart to look for the proof of those visions. O, I thank God that I am now free from this influence.

But to return to my subject:—Brother Case took all this treatment very patiently, manifested a very humble spirit and on his knees confessed things which ought not to have confessed, he being under the influence of the visions and the brethren, and they having made him fear he was lost.

He gave the brethren entire satisfaction so much so that brother Cornell said he had more confidence in him then, than ever before; and he wrote to James White that "Union and confidence were restored." Bro. Dodge also wrote all the particulars, and made it as favorable for brother Case as he could. But J. White not being yet satisfied, wrote back that he 'felt badly for poor brother Case,' and he thought he had better go to work and earn his bread with his hands.

After this meeting, brother C. went on traveling and preaching as before, and I supposed all was right, until in January 1854, when brethren Cornell and Cranson came to Sylvan. At this time Bro. Case was at Goodrich lecturing, where nine embraced the truth.

When these brethren arrived at brother Glover's we had a season of prayer.—Bro. Cornell in prayer, prayed for the Lord to prepare brother Case for the solemn message, they had to deliver to him. This was the first intimation of anything being wrong, that I had heard. Afterward I inquired of brother Glover wha the matter was. He said they intende to stop brother Case preaching. He ha been settling trials, and attended to th ordinance of feet-washing, promiscuous ly &c., which showed a lack of judg ment. With regard to promiscuous fe washing, I will here state, that broth Cornell had previously done the san thing in Locke. It was not long bef brother Cranson began to question me bout brother Case. The subject of 'Go pel Order,' had but just been introduc in the state, and he asked me if I su posed brother Case would go out ther (to Goodrich,) and go to establishing Go pel Order. His manner of asking th question, indicated strong contempt.—They appointed a church meeting for th next evening to silence brother C. in hi absence. About all the band came t gether, and after waiting a while, one them arose and said he was disappointe in not seeing brethren whom they expect ed there from Jackson; but, as the night was a stormy one,, he thought probably they had been delayed and would yet be there. Soon after he had commenced the meeting, behold, in came brethren Dodge Smith and Kellogg from Jackson.

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* In 1846, Brother Bowles was tinctured with "Spiritualism" and was about starting for Cleveland with a Mrs. Mott, and was prevented only by the interposition of the brethren in Jackson.

M. E. Cornell and S. T. Cranson dwelt at great length upon Bro. Case's lack of qualifications for a messenger, comparing them with the vision on "Gospel Order." One deficiency was, "Hurrying out into the field." Another, "Lack of judgment;" which was dwelt upon with extraordinary effort. S. T. Cranson dwelt with extremely strong emphasis upon the sentence "*I saw that the church should feel their responsibility, and should look carefully and attentively at the lives, qualifications, and general course of those who profess to be teachers. And if* UNMISTAKABLE *evidence is not given that God has called them, and that the wo is upon them if they heed not this call, it is the duty of the church to* ACT *and let it be known that they are not acknowledged teachers by the church.*"

M. E. Cornell dwelt very vehemently upon Bro. Case's "Lack of judgment"— He said it entirely disqualified him for carrying the message; that his head, (putting his hand up to his own forehead,) was not the right shape; and that it was impossible for him to be qualified for a messenger unless God should work a miracle on his head. He said Bro, Case had not settled a single trial as it should be. Now the Sylvan band know, that out of the nine trials had among them last fall and winter, not one (except the first, which was conducted by Bro. Case,) has been conducted and settled according to the Bible; and I here publicly defy M. E. Cornell to substantially show, out of all the trials he conducted last fall and winter in that band, a single instance where he went wholly by the Bible; while on the other hand, Bro. Case told me he would take no step whatever toward settling any difficulty unless the brethren moved strictly in accordance with the Bible.— But to return to the meeting. After Br'n Cornell and Cranson had brought up all they could think of against Bro. Case, and had set him out in the worst manner they possibly could, their reinforcement (which they had taken the precaution to have come from Jackson for fear some of the Sylvan band would be in favor of Bro. Case,) arose and expressed their coincidence with what had been said. Bro. Dodge spoke of Bro. Case's want of care for his children, because he had left his daughter 18 years of age, and his boy 14 years of age with "His infidel father" while he went to the Locke conference agreeably to the request of Br'n Waggoner and Cornell.

During this meeting, S. T. Cranson said he was glad Bro. Case was not present, as the brethren could have more freedom in expressing themselves relative to him. At this meeting it was decided that Bro. Case should not carry the message, and Bro. Dodge was appointed to write a line notifying him of the decision, also requesting him upon his return home from Goodrich to come with his horse and buggy to Jackson to see the brethren. The object was to have him deliver up the horse and buggy that he had formerly been helped to. Bro. Dodge wrote the line and left it with Bro. Drew to be handed to Bro. C. as soon as he should return.

I should have stated before that Brother Cranson at this meeting arose and tried to make out that Bro. Case had *never been* a messenger, because there was no vision to be found in which Sr. White had seen that he actually was a messenger. His reason for saying this was, he was afraid the brethren would discover a discrepancy between the remarks of Bro. Cornell, relative to the deficiency of Bro. Case's head, and the vision of Sr White, where she saw that the Lord loved Bro. Case because he heeded the admonitions of his brethren, and had worked for him and would still work for him if he kept humble. Also another later vision where she saw that unless a great work was done for Bro. Case, the Lord would soon lay him aside as unfit to carry the message, and unfit for an example to the flock.

The brethren will remember that all this took place while Bro. Case was absent; and unknown to his amily; altho' they were in the vicinity.

But this was not the end of their operations. They had now only prepared the way for his disfellowshipment, which yet remained to be done.

A short time after this meeting, I was invited by Bro. Glover to go with him to Jackson to attend a meeting of the brethren. He said he thought the object of the meeting was to take measures to get Bro. Fitch into the field.

I accordingly went, and found brethren assembled from Locke, Sylvan, Battle Creek and Grand Rapids; and instead of any thing relative to Bro. Fitch, being taken into consideration, the time on sixth day was most all occupied in the matter of Bro. Case.

Bro. Cranson had written him a line a short time previous, notifying him to attend a meeting of 'business and consultation' at Jackson. Br'n C. S. Glover, L. L. Glover and I. Woodin had called on him that (sixth-day) morning to notify him of it; but he did not come, and they were tried with him for that also.

As M. E. Cornell said at Eagle Lake last July that he found no fault with Bro. Case, that he did not consider that he was to blame for not being competent to carry the message, and that the reason why he was disfellowshiped was because he did not hear the church and attend this meeting when requested to, I will now show the reason *why* he did not attend this meeting, that the brethren may see how unjustly he was disfellowshiped.

When he came home from Goodrich a few days before the meeting and learned the brethren had silenced him, he had not a week's provision in the world, and his family was very destitute of clothing.

Thus turned out upon the world in the middle of winter, destitute of every thing, a wife and four children to support, and nothing to depend upon but his bare hands, he was obliged to go to his 'Infidel Father' that brother Dodge had before spoken about, to get something to keep his family from suffering.

He took his horse and sleigh and went thirty miles to his father's and went to threshing to earn something to eat.— While he was there, a thaw came on and took away the sleighing so that he could not come home with his sleigh.

He borrowed a one horse wagon of his brother-in-law to come home with, and promised to return it the next day, (Thursday.)

When he arrived at home, he found one of Bro. Drew.s horses lame so that he could not drive her. Brother Drew was destitute of hay and wanted Bro. Case's horse to drive eight miles to his other farm for a load of hay. Bro. Case, considering his necessity and his former kindness to him, concluded, that although he had promised to return the wagon Thursday, he would let Bro. Drew have his horse, and postpone going home with the wagon until the next day.

On Thursday, *after* Bro. Drew had started with his horse, Bro. Case received the line from S. T. Cranson notifying him of the meeting to commence the next day, and on Friday morning those brethren called on him. Br'n L. L. Glover, and I. B. Woodin called on him first, and afterward, Bro. C. S. Glover. In the meeting, Bro. L. L. Glover stated that Bro. Case said it was impossible for him to attend, on account of taking the wagon home, which he had already kept one day over the time; also, that he would not go if he could, for he thought the br'n had dealt wrongly by him in silencing him in his absence &c. Bro. Glover said he thought he was under temptation and under the influence of some whom the brethren considered to be their enemies.

Bro. C. S. Glover stated that Brother Case told him his situation' and the impossibility of his attending the meeting; also, that he thought the brethren had done wrong in leaving him destitute.— He said he told him he ought to have more confidence in his brethren.

After they had talked the matter over, Bro. Case concluded to go to the meeting and disappoint his brother-in-law the second time about the wagon; but on looking at the clock he saw that he would not have time to get ready before the cars came; consequently Bro. Glover left him.

S. T. Cranson contended that Brother Case could have attended the meeting if he only wanted to, for he said he ought to have started immediately back to Saline, and then back to Jackson to attend the meeting; to perform which. he would have been obliged to drive over 60 miles from Thursday noon to Friday morning; moreover the reader will remember that his horse was already gone for a load of hay for Bro. Drew.

But he had no reason to consider his being present at this meeting of such vast importance as to make it necessary for him to exert himself to the utmost to get there, for he had no knowledge of the object of the meeting, except that Brother Cranson had stated in his letter that it was for "Business and consultation," until brethren Glover and Woodin called on him while on their way to the meeting.

At this meeting, no pains were spared to bring up every thing of which they had any knowledge, that he had said or done, whether of consequence or not and whether it had been confessed before or not.

Among the charges preferred against him, was the following.

S. T. Cranson said that when he came to the Jackson Conference in 1853, he brought some provisions along to him; and he took them and slipped them away, saying he did not want the brethren in Jackson to see them.

Now the facts in the case are these:— Bro. Case had been neglected by the br'n in Jackson, and Bro. Russell had told him not to let them know what was bro't to him by brethren living out of Jackson in order to try them and see how long they would continue to neglect him without inquiring into his wants; and he did so, not, however, with the hope of deceiving them and getting more, but to see if they had care enough for him, to inquire into his circumstances in view of the conference. This, S. T. Cranson understood at the time. At *this* meeting also, he attempted to show that Bro. Case never had been a messenger because there was no vision showing that E. G. White had seen that he actually was one; but Brother Lyon said *he* was satisfied that he *had* been a messenger, from the fact that E. G. White had seen that the Lord was about to lay him aside as unfit for one.— This they got around by saying they tho't probably he would have been one if he had taken the right course.

Another charge was, that Bro. Case, after having been admonished by the lecturing brethren not to undertake to settle difficulties on account of his lack of judgment, had, in compliance with the request of the deacon of the band in Locke, held a meeting for the purpose of settling a difficulty there.

Another was, that he, while at Brother Pearsall's in Grand Rapids was not satisfied with their living, and took money that had been given him by them, and sent their boy to buy milk &c.

The circumstances of this case are these. When Bro. Case was at Bro. Pearsall's, one day at meal time he heard a small bell ringing and asked what it was for.

They told him it was the milk pedlar; as they had no milk, he, being fond of it took a few pence from his pocket and sent the boy to buy a quart, which was used upon the table. But what makes this accusation look still more unjust, was, that Bro. M. G. Kellogg, the one that brought it up, during the same visit, bought milk at the same place and for the same purpose.

Another was that he, after having received money from Br. Pearsall, spoke to Br. Fitch of Br. Pearsall's taking a part of a contribution which was collected at the close of Bro. C's lectures at Grand Rapids. Bro. Pearsall had written several very urgent requests for some of the brethren to come there and hold meetings. Bro. Case finally went, and undertook to have meetings in Br. Pearsall's house, but could not get one hearer. An acquaintance of Bro. Pearsall asked him why he did not hire a hall and put up notices, if he wanted to have meeting, and then the people would come out to hear, but that they would not go to a meeting held within a private house. Bro's Pearsall and Case conferred together about it, and concluded to go to a Printer and see what it would cost to get 20 hand-bills printed. They found it would cost $1. Bro. Case asked what one thousand would cost. The Printer told him $4. Bro. Pearsall asked him if he would take the pay in his work; he (the Printer) said he would, excepting the cost of paper and ink, thus taking Bro. Pearsall's work in payment for his own. Bro. Case asked what the paper and ink for 1000 would cost; and he was told it would cost about one dollar. Bro. Case then told Br. Pearsall that *he* would pay the one dollar, if Bro. P. would have them struck off, and that he would leave a few of them with him (Br. P.) to use as they were needed, and the rest would be convenient for Bro. C. to carry with him, to post up when he wanted to lecture. They accordingly had 1000 printed; hired a hall, posted bills, and had several meetings. At the close of the last meeting a contribution was taken up and presented to Bro. Case.— While he and Br. Pearsall were on their way home, he having noticed that Bro. Pearsall did not appear as free as at first asked him how much of the contribution he should give him. He remarked that about two dollars would defray the expenses of lights &c. Bro. Case told him there were only two dollars and a very few cents collected. Bro. P. then told him that he would take about $1 and would make no charge for board.

The foregoing are among the most weighty charges that were brought against him. Bro. Cranson proposed withdrawing the hand of fellowship from him. Bro. Lyon thought it was rather hasty, and in reply to a question from Brother Fitch, said he had no fellowship for him.

It was then thought right to withdraw the hand of fellowship from him. They accordingly did so, and sent a committee to inform him of his disfellowshipment and to get his horse, harness and buggy, which he let them have after they had paid him $35, which he invested in them. The next day after he was disfellowshiped, Bro. Holland went to Bro. Russell and told him that *he* was satisfied Bro. Case was a very bad man, and that there were a hundred charges bro't against him, among the worst of which was covetousness. These remarks were extorted from him, on being pressed to name ONE of the *worst* charges brought against him.

About the 9th of April last, brother Bates held a Conference in Sylvan.— There were some brethren and sisters present from Rochester Mich., who were dissatisfied with the manner in which brother Case had been treated. Consequently a special meeting was appointed for the purpose of setting his wrongs before them. At this meeting, brethren were freely invited to testify against him. All the old charges they could rake up were again brought out, and dwelt upon. While brother Cornell was setting him out at a high rate, representing that he had made very bad work in the west and injured the cause there very much, without telling a single thing that he had done, Bro. Bates said,

'Bro. Cornell supposing you tell us some things that he has done, seeing you have excited our curiosity.'

This was a difficult position for poor brother Cornell. He had great difficulty in thinking of anything, and made such stammering work of it before he could make out much, that I felt sorry for him, and was really afraid he would not be able to think of anything wrong that brother Case had done while at the West.

But, if I rightly remember, he finally thought of his marrying a couple illegally, in Illinois while on a tour to the west. He also stated that brother Case had told a falsehood in saying that brother Cornell had told him that he, (brother Cornell,) believed he must go down to Rochester and give brother White a talking to. 'Just as though *I*,' said brother Cornell, 'should think of going to Rochester to talk to brother White.'

'Bro. Brown of Locke, then said there could be enough brought against him in the band at Locke, to disfellowship him; yet he did not tell what it was.

In regard to brother Cornell's going to Rochester, I learn that he made the same statement at brother Drew's, and they say they are confident brother Case never got his statement from them. Now if brother Cornell said it there, it is not improbable that he also made the assertion to brother Case. The meeting at Sylvan was held the evening after the first day; at the end of the same week, they held another meeting in Henrietta where they occupied most of the night in dwelling upon this same subject; and even went back and brought up things that had transpired ten years previous.— When brother Cornell brought up these old matters, brother Smith told him he ought not mention them, as they had taken place before brother Case came into the Sabbath. Bro. Cornell replied that he wanted it all to come out. Br'n Lusk and Servis from Goodrich, Mich., were present, and noted the testimony down as it was given; and when they came to sum it all up, they said, 'It did not all amount to a row of pins.'

Last July, brethren Case and Russell went to Eagle Lake to attend a Conference; and when they arrived they found brother Cornell there, trying to prejudice the minds of the brethren against them. In the meeting he said the visions were not, and never had been made a test of fellowship. His main weapon against them was that they had been disfellowshiped. Said he, (referring to brethren Case, Russell and Picket,) '*What can these three disfellowshiped brethren do against from five to seven thousand, all perfectly united.*' When he had finished brother Case said to him, 'Brother Cornell I want to ask you one question: do you remember Francis Bezzo, when at the trial at brother Glover's last fall, asking if you made those visions a test of fellowship, and your replying that you did in case of Messengers, and brother Frisbie saying you did in brother Case's trial, because he professed to believe the visions?' Bro. Cornell at first made an attempt to evade the point, but upon being pressed by br'n Lusk and Servis for an answer, he confessed that it was so.

From this, it will be seen that to save the visions he made statements which he afterwards was obliged to retract. And this, I understand to be the predicament of nearly all who make it their business to uphold the visions.

"The Lord doth on their efforts frown;
"And he will make their folly known.
"The God who hath for Israel wrought,
"Will bring their evil work to nought."

I have no other feelings than of pity toward those brethren who have been statures for James and E. G. White, and who have been so diligent in hunting brother Case from 'pillar to post.' I think I know how to pity them, for, having been under their influence and the influence of the visions, I was with them in sympathy, and brought charges against brother Case, which look far different to me now. I frankly confess, that at the time of brother Case's trial at Sylvan last fall, I got under the influence of those brethren and the visions, and labored hand in hand with them against brother Case. I heartily *repent* it and hope that my sins may go to judgement beforehand and not follow after. That brother Case, has at times erred, I do not deny; but that he has been misused, these statements, which I am fully prepared to prove to be true, will clearly show. May the Lord convince and save those who have thus treated him is my prayer.

J. B. Bezzo.

Jackson, Mich., Nov., 1853.

COMMUNICATION.

From Bro. Hicks.

Bro. R. Hicks, writes from Providence R. I. Se 14, 1854:—"For some months past I have had correspondence with Bro. Nichols of Dorchest Mass., Author of a Pictorial illustration of the visions of Daniel and John". Our corresponden has been chiefly concerning the Geometric Diagram, which establishes the Vision of Danie The same date (3d inst.,) I wrote to you, I als wrote to him in reply to his last at that tim Now the Geometric Diagram, in establishin the Vision of Daniel produces nothing but Se Evident truths, which fact has been very har (seemingly) for Bro. Nichols to understan though the work is of the simplest characte On the 3d inst, I merely intimated to him, that appeared that *self evident* truths were coming als from another quarter, by the way of the *Messeng of Truth.* This intimation I flung out not knowing how enamored he was with E. G. White visions. To day I have received a letter fro him, covering two sheets and a part of anothe very finely written, not much of it however i reply to mine, but it was his turn to write, an I have got a letter, and such an one as I never g before. I cannot now even give you the outline Suffice it to say, the main drift of his letter is n on the former subject, but he has turned to cen uring me in sharp language, I assure you, for m unbelief in the visions (E. G. White's) and apparent sympathy with the Messenger of Truth.

It is but about one year and a half since I embraced the 3d Angel's message, and I have n had opportunity to be among the brethren abroa of the same faith but very little since, and I wa not aware until the Messenger of Truth came o that any were making the belief in those *unha lowed visions* a test of fellowship. But I am no satisfied that it is the fact, for Bro. Nichols' le ter has fully confirmed it to my satisfaction.

Now I wish to be distinguished as standing disconnected with all people who make vain visions their rule of faith and practice as soon as possible. If we were in the Thyatira stage of th church, I should have no hesitancy in sayin that "*Jezebel*" was amongst us. I have never bee successful in any instance in opening the eye of my old Advent friends to the present trut when writing to them abroad, for it appears the all had a knowledge of the general character E. G. White before ever I heard of her. An altho' I never said any thing about her, nor eve her husband yet my friends knew she w connected with the Sabbath question, and f that reason it appeared to be entirely useless f me to say any thing to them about the Sabbat

I said in my communication to you that I onc saw her have a vision. That was last year whe J. White and wife were establishing "Gospe Order" here in the East. At some future tim I trust soon, I will endeavor to give you a littl sketch of their management at that time. Le us keep to the truth and God will take care o the rest; let us "*Prove all things*, and hold fas that which is good," and depend upon it, it wil be sufficient to trouble those who are guided b vain visions. Their house can not stand, it i evidently built upon the sand. I believe I hav drawn out the true spirit of them at last. It i developed in Bro. Nichols' letter. But notwithstanding, there is still something somewhat mysterious, viz: these vision folks having the Sabbath truths, and as I have supposed, first. W know the third Angel's message is a truth of vital importance. And it appears that J. Whit and wife early embraced it. And if I am no mistaken, practised in visions, or mesmerism a the same time. But as I do not fully know about what I am now speaking, I drop the subjec I feel very anxious to know the minds of th brethren generally. I wish the paper was twic as large, that we might have a more general communication, but I am willing to wait God's time

If Bro. Nichols is a specimen of the brotherhood, here at the East, why then I think w shall find some opposition in defending the trut by the way of proving all things.

The insignificance of the Pope.

We have not seen the matter adverted to, bu there is nothing which has more deeply impresse us with the waning influence of Popery, than th utter insignificance of the Pope, in connectio with the great struggle which seems now abou to commence in Europe. The time was whe in all the conflicts which were anticipated, he wa the first of all to be consulted, and when his wor was all-powerful in determining the course of action: when princes sought his favor, and emperor bowed before him humbly acknowledging hi supremacy. History records scenes in whic kings have exhibited the most abject and degrading submission to his authority, not daring to tak one step in opposition to his expressed wishes.

What is the case now? Europe appears abou to be convulsed with war. Almost every power even to that of the weakest state, is the subjec of speculation as to its course in the coming strife but we do not even hear the question propose as to what may be the thoughts of the Pope.— He is left out of view entirely, and his intention are no more seriously called in question than thos of the Emperor of Hayti. To our minds thi appears a most significant fact. It shows in a unquestionable form that the power of the papac has passed away. The pope is now of no mor account among the sovereigns of Europe, and what he may think or desire has really no mor influence, than when he stood as a foot man o the back of a carriage on his way out of Rome during the late revolution. It may be said tha these remarks will apply only to the tempora power of the Pope, but his spiritual supremac and influence have been in a great measure dependant upon the temporal. And when he wh once claimed to be the arbiter in all disputes between princes, and kings, and who often exercised his authority in the most haughty and domineering manner, becomes so insignificant that no on does him reverence; when the whole map of European war is laid out without consulting the Pope, or thinking of his wishes, it is a sure sig that the day of his power has passed.—*N. Y Observer.*

THE MESSENGER OF TRUTH.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

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ALL communications, orders and remittances for "THE MESSENGER OF TRUTH," should be directed to C. P. RUSSELL, Jackson, Michigan.

POETRY.

For the Messenger of Truth.

To all the brethren far and near,
Let this unvarnished truth appear—
We only wish to state the fact,
To show how some professors act.
It is proclaimed from east to west,
The visions are not made a test;
But when we come to case in hand,
We see just how the visions stand.
I cannot say I ever could
Believe those visions came from God;
The visions came from E. G. White,
With contradictions dark as night;
Altho' some people think them pure,
And think her sayings all are sure,
So they will take them for their guide,
And in her words they still confide.
I wish to state what I have seen,
And you will know just what I mean;
The visionites may do their best
To show they were not made a test.
When gospel order came along,
And with it faith in visions strong,
Some leading members of the band
Took gospel order all in hand;
They met their Brethren as they should—
Alas! but not to do them good—
They made the matter worse and worse,
Till all were blighted with a curse;
They said a deacon must be made,
If gospel order was obeyed;
They chose to have a vision lover,
So they elected brother Glover.
Besides, he is an agent here,
And anti-visionists must clear,
If they should undertake to speak,
Or for investigation seek,
Out gospel order straight would come—
"Now shut your mouth, or else go home."
So here we see what visions do,
When faith in them is carried through;
They bind the poor bewildered soul
To wander under their control,
And move according to their teaching,
And stop good ministers from preaching,
And when we come to the conclusion,
Instead of order, make confusion.
We wish to state what we have heard,
And try to get it word for word,
When they were used for brother Case,
They read those visions to his face;
They told him he was much to blame,
And sister White had seen the same,
They read the visions o'er and o'er,
Which mentioned all his crimes, and more—
Some said they feared he'd lose his soul
If he did not confess the whole.
They told him he must bow and break,
He soon began to fear and quake;
His soul was filled with shame and grief,
His friends then prayed for his relief.
He owned the visions were a test,
And felt his soul had now been blest.
Our brother Case once had a call
To go and preach the truth to all;
But soon the Jackson band, and others,
Whom he once tho't were christian brothers,
Contrived a plan to turn him out
Because those visions he would doubt.
They brought up charges, new and old,
And came upon him brave and bold,
And silenced him, and shut his mouth
From preaching east, west, north or south.
When Case's trial had begun,
The visions told him what he'd done.
He said "the visions truly teach
That I am not the man to preach—
I hope the brethren will forgive,
And pray for me and let me live."
And since that time I've heard him say,
He thought there was no other way
For him to have his crimes forgiven,
That he might be prepared for Heaven.
"I thought the Jackson brethren came
To crush me down and hurt my name;
I find they prove to be my friends,
I promise now to make amends."
All join in prayer with one accord,
To render thanks, and ask the Lord
To let his spirit fill the place,
And bless beloved brother Case.
The meeting then continued on
Till morning light began to dawn.
A gospel preacher came from home—
As far as Sylvan he had come—
And when he got within the door
He met with opposition sore;
That *vision* woman had a view,
That he had nothing more to do;
He had no message from the Lord,
To go and preach his holy word;
So home he went, and left the field
To her vain visions, he must yield.
The Lord forgive him, (if he will,)
For foolishness and sitting still.
Beware, my friends, I say beware,
Lest you are taken in this snare,
And thus deceived by her design,
And led away from truth divine.
Our brother Case is now set free
To preach where e'er his call may be.
It is a fearful thing to mock,
Or to become a stumbling block,
While we profess to serve the Lord,
And trust in Christ for our reward.
We hope that all who love the cause,
Will go with us and keep God's laws,
And not be led astray by this,
Nor do, or say, or thin amiss.
If any one is disaffected
Because the visions are rejected,
And thinks this story is unpleasant,
Let them inquire of others present;
If they will not relate the same,
Then tell me where I am to blame.
If this is not sufficient proof,
Let all these verses stand aloof,
And I can take up other cases,
And write more lines to fill their places.

FROM A BROTHER.

The Visions.

In our first No. I endeavored to show some of the confusion existing in the visions of E. G. White. As I have since then examined them more closely, and have seen some of them as published elsewhere besides in her 'Experience and Views,' I wish to say a few words more about them.

On p 10, she says, 'Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. Then after God had spoken the time, and the saints knew and understood his voice, had the Holy Ghost puroed on them, were sealed and united, had written in their foreheads 'God, New Jerusalem, and a glorious star containing Jesus' new name,' 'stretched forth the hand in the name of the Lord, and the wicked fell helpless to the ground,' they saw Jesus coming on the white cloud, and all 'Gathered paleness' and 'Cried out who shall be able to stand.'

Some of our brethren who contend for the truthfulness of the visions, refer to Jer. xxx. 6 as proof that this portion of the visions is true. We will read a few 'verses of this chapter. 4th verse 'And 'these are the words that the Lord spake 'concerning Israel, and concerning Judah.. '5. For thus saith the Lord; We have heard 'a voice of trembling, of fear. and not of 'peace. 6. Ask ye now, and see whether 'a man doth travail with child? wherefore 'do I see every man with his hands on 'his loins, as a woman in travail, and all 'faces are turned into paleness? Alas! 'for that day is great, so that none is like 'it: it is even the time of Jacob's trouble, 'but he shall be delivered out of it.'

Now, these verses show that all faces are turned into paleness in the time of Jacob's trouble; *before* he is delivered out of it. The question now arises, when is Jacob delivered out of his trouble?—James White, in a pamphlet entitled '*A Word to the Little Flock*,' published by Joseph Bates of Fair Haven Mass. 1847, 'page 10, says, 'In the last closing strife 'with the Image Beast, when a decree goes 'forth that as many as will not worship the 'image of the beast shall be killed; the 'saints will cry day and night, and be de'livered by the voice of God.' Those who believe Ellen's visions, will of course take them as evidence. On page 20 of her 'work, she says, 'A decree went forth to 'slay the saints, which caused them to 'cry day and night for deliverance.—'This was the time of Jacob's trouble.—'Then all the saints cried out with an'guish of spirit, and were delivered by the 'voice of God. Then the 144,000 tri'umphed. Their faces were lighted up 'with the glory of God.'

Here, by taking it for granted that the visions are true, we have two points established. 1st, Jeremiah shows us that all faces are turned into paleness in the time of Jacob's trouble *before* he is delivered out of it, and secondly, the visions tell us that he is delivered by the voice of God. Now, when does she say the voice of God is heard? Is it *before* Jesus is seen on the white cloud, or *after* it? On pages 17, 18 she says, 'In the time of trouble, we 'all fled from the cities and villages, but 'were pursued by the wicked, who entered 'the houses of the saints with the sword. 'They raised the sword to kill us, but it 'broke, and fell as powerless as a straw. 'Then we all cried day and night for deliv'erance, and the cry came up before God. 'The sun came up and the moon stood still. 'The streams ceased to flow. Dark heavy 'clouds came up, and clashed against each 'other. But there was one clear place of 'settled glory, from whence came the '*voice of God* like many waters, which 'shook the heavens, and the earth. The 'sky opened and shut, and was in commo'tion. The mountains shook like a reed 'in the wind, and cast out ragged rocks 'all around. The sea boiled like a pot, 'and cast out stones upon the land. And 'as God spake the day and hour of Jesus' 'coming, and delivered the everlasting 'covenant to his people, he spake one sentence, and then paused, while the words 'were rolling through the earth. The 'Israel of God stood with their eyes fixed 'upwards, listening to the words as they 'came from the mouth of Jehovah, and 'rolled through the earth like peals of 'loudest thunder, It was awfully solemn. 'At the end of every sentence, the saints 'shouted, Glory! Hallelujah! Their coun'tenances were lighted up with the glory of God; and they shone with the glory 'as Moses' face did when he came down 'from Sinai. The wicked could not look 'on them for the glory. And when the 'never-ending blessing was pronounced 'on those who had honored God, in keep'ing his Sabbath holy, there was a 'mighty shout of victory over the Beast, 'and over his Image. Then commenced 'the Jubilee, when the land should rest. 'I saw the pious slave rise in triumph 'and victory; and shake off the chains 'that bound him, while his wicked master 'was in confusion, and knew not what to 'do; for the wicked could not understand 'the words of the voice of God. Soon 'appeared the great white cloud. It 'looked more lovely than ever before.—'On it sat the Son of Man.'

It is plain to be seen that in this vision she has the events at the coming of Christ, to occur in the following order: First, The time of trouble, (the time that all faces are turned into paleness, Jer. xxx, 6, 7,) the wicked pursuing the saints with the sword, and the saints crying day and night for deliverance. Second, The voice of God like many waters that shook the heavens and the earth, and gave the day and hour of Jesus' coming. Third, The saints shouting at the end of every sentence. and their countenances being lighted up. Fourth, The never-ending blessing being pronounced. Fifth, The shout of victory, and the commencement of the jubilee when the land should rest, and seventh, The Son of Man on the great white cloud.

Now let the reader turn back a little and again read the quotation taken from p. 20, of her book where she sees, first, The decree to slay the saints and their crying day and night which is the time of Jacob's trouble, and second, their being delivered by the voice of God, and triumphing. This agrees with the former deducement. Now turn to p. 10, 11, and read the order in which she *there* presents those events: "Soon we heard 'the voice of God like many waters, 'which gave us the day and hour of Jesus' 'coming. The living saints, 144,000, in 'number, knew and understood the voice, 'while the wicked thought it was thunder 'and an earthquake. When God spake the 'time, he poured on us the Holy Ghost, 'and our faces began to light up and shine 'with the glory of God as Moses' did 'when he came down from Mount Sinai.

"The 144,000 were all sealed and per'fectly united. On their foreheads was 'written, God, New Jerusalem, and a 'glorious star containing Jesus' new 'name. At our happy, holy state, the 'wicked were enraged, and would rush 'violently up to lay hands on us to thrust 'us in prison, when we would stretch 'forth the hand in the name of the Lord, 'and the wicked would fall helpless to 'the ground. Then it was that the syna'gogue of satan knew that God had loved 'us who could wash one another's feet, 'and salute the holy brethren with a holy 'kiss, and they worshiped at our feet.—'Soon our eyes were drawn to the East, 'for a small black cloud had appeared 'about half as large as a man's hand, 'which we all knew was the sign of the 'Son of Man. We all in solemn silence 'gazed on the cloud as it drew nearer, 'and it became lighter, glorious, and still 'more glorious, till it was a great white 'cloud. The bottom appeared like fire, 'a rainbow was over it, around the cloud 'were ten thousand angels singing a 'most lovely song. And on it sat the 'Son of Man, on his head were crowns, 'his hair was white and curly and lay on 'his shoulders. His feet had the appear'ance of fire, in his right hand was a 'sharp sickle, in his left a silver trumpet. 'His eyes were as a flame of fire, which 'searched his children through and 'through. Then all faces gathered pale'ness, (the time of Jacob's trouble, Jer. 'xxx, 6, 7,) and those whom God had re'jected gathered blackness. Then we all 'cried out, who shall be able to stand?"

Here the order of events is, first the voice of God, (which, according to page 20 of her book, delivers the saints in the time of Jacob's trouble when all faces gather paleness, Jer. XXX, 6, 7,) giving the day and hour of Jesus' coming, the pouring of the Holy Ghost on the saints, their faces shining with the glory of God, and their being sealed.—Second, The wicked rushing up to thrust the saints in prison, (which, according to page 17, was the time they all cried day and night for deliverance and the cry came up before God, and p. 20 they were delivered by the voice of God, which had already been heard,) and falling helpless to the ground. Third, The synagogue of satan worshipping at the Saints' feet. Fourth, The appearance of the little black cloud and the Son of Man, and fifth, All faces gathering paleness; which, according to Jeremiah, was in the time of Jacob's trouble; out of which, according to her visions, the saints "were delivered by the voice of God," which she represented to have been heard some time before Jesus appeared on the white cloud.

It is certainly painful in the extreme, to think that men of mind and talent will follow after such fables as this. O, foolish brethren, who hath bewitched you that ye should contend for the truthfulness of such a mass of confusion as those visions are, because you "do not deny the gifts of the Holy Spirit?"

(TO BE CONTINUED.)

Letter from Bro. Barringer.

BRETHREN OF THE PUBLISHING COMMITTEE:—As there are quite a number who are giving in their testimony to the ill treatment they have received from professed brethren, I deem it my duty to give in my testimony also, as such doings were to be a striking sign of the times, just previous to the end.

I find that since our great disappointment in '43 and '44, there has existed a severe strife and unscriptural contention among the Advent believers in general. And having experienced these evils, in this place, I have become a peculiar lover of gospel order, and whatever truths God has provided for us in our time of disappointment. I have been denied as fair a treatment in many respects, as has been given me by worldlings. I have been accused of evil conduct, in the way of inuendos, and mysterious and disgusting proceedings until I began to regard myself somewhat guilty of their accusations, so thick and fast did the temptations and accusations come upon me. I do not attempt to justify myself from all blame, but after I have confessed to persons of faults resulting from my previous imperfect schooling in gospel truths, church order, &c., I have obtained no satisfaction to speak of.—The obvious reason appears to be this.—I had obtained certain views from the bible respecting the third proclamation, and this led me in direct conflict with those who desire to have the pre-eminence in the church. All my attempts to have personal difficulties settled, after this, was regarded as only an attempt to supplant them. In fact, I had no real faults against any person living, until after I had obtained these views,—all previous difficulties were regarded by me only as misunderstandings common to this imperfect state. I found, however, that the truths for the times required me to regard my injuries as the result of an evil disposed heart of my persecutors.—I then commenced to deal with them as such, but I was treated as one who had gone out from them, and was not to be heard, as a brother. It is true, I have been treated with some *formal* respect by those who were so firmly committed to gospel order, &c., that they had not the conscience to disregard the claims of church order altogether. I am aware these faults are modified by the evil nature of the times somewhat, but I must believe, notwithstanding this, that covetousness and malice have mainly actuated them in many respects.

Various have been the excuses advanced in justification of their course.—A prominent one of which has been that I was insane. This defence, Elder Himes has resorted to, little realizing the mental anguish it has caused me. To be treated on the right hand and on the left, as a deranged man, and that, too, independent of my knowledge of the facts in the case, is trying in the extreme. After having thus robbed me both spiritually and temporally, and failing to substantiate their reckless course, they have begun to treat me as of no consequence whatever. As the libertine who has forced his victim to shame, leaves them to perish in neglect, so they have stained and paralized me with their venom, and would now bury me before I am dead.—No, I am not dead yet, and hope to live to declare yet the works of the Lord.

I am a firm believer in the destruction of the wicked, and for this belief mainly I have been treated as above described, from the principal leaders in the *Advent Herald* party.

And I now wish to say, that I wish to unite with no party henceforth who secretly disfellowship me for some vital error, (by them considered,) held by me, while they openly profess fellowship.—Especially do I wish no union with any party who deprive me of freedom of speech and free discussion, whether this Popish opposition be manifested by visionites, dreams, or by the Pope himself, or his subordinate officers. Spiritual slavery is the life of Popery, and bible freedom the only safety from it.

I have had but little association with the so called "commandment keepers," but so far as my experience goes, I find the spirit of Popery or covetousness quite extensively prevailing among the *Advent Review* party. I have reason to believe some of that party wish to hear what further light might be given respecting the third message, but the leaders have witheld it. It is time that the true remnant—those who have been cast out on the pretence that God would thereby be glorified—had some medium of defence.

People at the present time, aided by satan and their own unsanctified nature, can easily work themselves up into mental consolation independent of the bible. Instead of a christian departure from evil, and a bible confession of faults, they choose the less humiliating way of reasoning themselves out of their duty; and satan is ever ready to confirm them in the transgression. But I have learned to place no confidence in those who will not consent to be governed by the bible, as our highest light.

Yours, in the christian warfare,
H. BARRINGER.
Troy, N. Y., Nov. 11, 1854.

From Bro. Bushman.

A few thoughts from one cast out by brethren; notwithstanding the words of our Saviour, Luke, xxii, 3, 4, Mat. xviii, 21, 22, Mark, xi, 25, 26, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." O let us be careful that we be not of those classes that our Saviour in Mat. xxiii, 1, 3, speaks of. They that forgive not an erring brother, but treat him scornfully, are dictated by a different revelation from that which our Great Master in heaven has given us. Now to the revelation of our Saviour; hear ye Him. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Hear the wise man, Prov. xxx, 5, "Every word of God is pure; he is a shield unto them that trust in Him," (not in the arm of mortal man,) 6th verse, "add thou not unto his words lest he reprove thee and thou be found a liar." And again; Deut. iv, 2, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."

The word of God ought to be the rule of faith and action of every bible christian; for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"—2d Tim. iii, 16, 17. My Father in heaven, enable us to understand thy word that we may know thy will of us in all things, that we may be found of thee at thine appearing without spot and blameless, is the daily prayer of your unworthy brother in tribulation and patience. JOHN BUSHMAN.
Tekonsha, Mich., Nov. 6, 1854.

MESSENGER OF TRUTH

BUY THE TRUTH, AND SELL IT NOT.

JACKSON, FIFTH-DAY, NOV. 30, 1854.

RECEIPTS.—F. Rinney, L. Fitch, Wm. Clark, E. Bugbee, E. Peirce, J. Tefft, H. H. Nottingham, each $1,00.

W. Munroe, R. R. Chapin, each $2,00.

Stephen Munroe, $5,00. B. Clark, Sophia Munroe, J. Smith, each $0,50.

Conference.

There will be a conference in the township of Waterloo, in what is called the Tamarack School House, near brother Eli Bugbee's, to commence on Sixth-day evening, Dec. 29th, and hold over Sabbath and First-day.

We would earnestly solicit a general attendance of the brethren far and near.

Dear brethren, come and meet with us; come in the Spirit, praying for Heaven's blessing to crown our meeting. Will *Br'n* E. Clark and A. F. Servis meet with us if possible?

Those who come on the cars, will want to take the *mail train* on the M. C. R. R., and stop at Francisville; when there, inquire for Hiram Drew.

IRA WYMAN.
H. S. CASE.

☞ We are obliged to omit a number of good letters, in consequence of not having those we desired at the commencement of the paper.

A Dark Piece of Work.

Through the kindness of the Lord, we have been put in possession of a printed circular letter, purporting to be copied from a letter written by Bro. A. L. Burwell, to Bro. Ira Wyman. This circular was enfolded in the *Review and Herald*, and sent without any date attached to it, to the *visionite* brethren in Mich., for (as circumstances clearly show,) the sole purpose of injuring the character of Bro. Wyman here in Michigan.

We will copy the letter just as it appears in the printed circular, then state the circumstances attending it, and compare it with the original letter which Bro. Wyman received from Bro. Burwell, in order to get before the minds of the brethren scattered abroad, the iniquitous work that is now being carried on by J. White at Roch'r. The following is the circular:

COPIED FROM A LETTER FROM A. L. BURWELL TO IRA WYMAN.

"I received your letter 18th July, desiring ny decision whether I consider you worthy of he 'horse.' You say that 'wo me if I preach iot the last message of mercy to poor mortal nan,' and 'Man says wo me if I preach,' which [illegible] Brother, can you expect me to aid in an independent or opposing train to be put in operation, ven if it is ...ved, it is propelled with a 'wo ie.' If it can... in union and harmony, ellowship and countenance of our faithful, self-acrificeing, Beloved Brethren and Sisters? Can ou expect that I will willingly aid in a division the Church of Christ? No, my brother, I ow full well that a 'house' (church) divided ainst itself, it cannot stand.'

Now the position that you occupy is, that the rn. have charges preferred against you, and you not afford the requisite satisfaction to insure eir fellowship and approbation in your preachg the present truth.

Here are some of the reasons which you reire of me to render, if I say give up the horse. You say that you 'shall not give up the horse, thout a line direct from me.' I must say to u that the order the Br'n. Bates, Cottrell, hite and others, have presented to you 'the horse,' I presume was not a forgery; for e Br'n, Gardner, Everts and myself have sent h an order to said Br'n., to present to you.— ust say, that you have rolled the responsity on me that will array me in direct opposi to my former Brethren, or that I individu- must say, give up the horse. I must say t painful circumstances, some of which are rred to, demand that I should say, that I h you to give up the horse to some of the esaid mentioned brethren, when they present order. Now, dear Brother, I understand that say that if you give up the horse, that you l claim $25,00, because you have been to said ense in doctoring and medicine for the horse. ink that I shall speak the mind of my brethalso my own, when I say it is astonishing to e such a demand, and also you say that the e is worth $25,00 more than when rec'd.— ust think the demand unjust; but if you del it, give up the horse, and if the horse will for $25,00 over the $50,00, her cost, then n she is disposed of you shall have it. And, iar, although I judge it unjust, if you claim 00 whether the horse will fetch any over 00, you shall have it when the horse is sold, u will give her up.

Feb. 1852, Bro. Everts told Broth- Vyman that he (Bro. W.) must have orse, and accordingly made an effort urchase one for him, but failed. Br. well had one which he valued at $30. Everts and Gardner, each agreed to him $10, and he let Bro. W. have horse, thus himself giving $10. Br. ound it would not answer his turn, returned it. Bro. Everts had one he valued at about $80; Bro. Gardwent to purchase it for Br'n Sperry Wyman to travel with. Bro. Everts ted the horse to be all the time emed in the cause, and proposed to let for $20, less, upon the condition that Bro. Sperry did not go with it, Br. hould take it. Soon after this horse purchased, Bro Gardner sold one of so that when Bro. S. was not using one, he (Bro. G.) wanted to use it on urm. When he was thus using it, Bro. W. did not feel free to ask for it, and therefore was obliged to stay at home, or go by public conveyance to carry the message.

The following fall, when J. White held his first conference in St. Lawrence Co., N. Y., Bro. Wyman went and told Bro. Everts his circumstances in regard to being obliged to stay at home for the want of a horse. Bro. E. then mentioned the conditions upon which he had let the horse go, which were as stated above; and then told him he must have a horse, so that he could feel free to go when he pleased.

Bro. Burwell had one which he bought at administrator's sale for $39. It was an injured animal, and he told Bro. W. to take it and use it what he could. He took it and went to doctoring it, and it commenced improving, and continued to improve all winter. However, he was frequently obliged to leave it on the road, (it being unable to travel) and go by public conveyance to meet his appointments. The next spring, as he was talking of moving to N. Y., Br'n Everts, Gardner and Burwell held a consultation about purchasing a horse for him to have to carry the message with. They wanted to know if the one which he had thro' the winter would answer his purpose.— He told them it would, if it did not grow any worse, or words to that effect. Bro. Gardner spoke and said he could not help any towards buying it, for he had all he could do to support Bro. Sperry (his son-in-law.) After this, Bro. Burwell told Bro. W. the horse was his (Bro. W.'s,) and what *he* (Bro. B.) gave, was for his (Bro. W.'s) own personal benefit. The horse was then valued at $50, and Bro. B. told Bro. W. that Bro. Gardner had as great a burden as he could bear, without assisting in purchasing the horse.— Therefore, the understanding was, that the horse was given by Br'n Burwell and Everts. When Bro. W. was about taking it away to N. Y., Bro. B. told him he thought he would not be apt to keep it long, for undoubtedly he would soon have a chance to trade it for a stouter one; he also said he never expected to see it again. When Bro. W. and family were about to leave Vt., Sr. Burwell requested them to write all the particulars about their circumstances &c., which they agreed to do.

Bro. W. in a private letter, stated that since they had been in N. Y., his family had been obliged to eat bran bread; and that too, through the influence of James White; because he (Bro. Wyman,) had sympathy for those who rejected the visions; and that he should leave that place, if he had to sell his horse to get means to [illegible] the first door that opened; even if it were to go back to Vt., or to Panton.

Last May, at the conference at Barre, J. White stated that he had a copy of this letter, which was taken (through stealth,) by J. N. Andrews, and sent to him; and accompanying the copy, an order from Br'n Burwell, Gardner and Everts, for the horse. He did not, however, read the order. He also stated that what Bro. W. had written about his family being so destitute was false; for Bro. Andrews had written to inquire about it, and the brethren at Clarkson said it was not so. Bro. Wyman told him he could prove his statements to be correct, for he had put his watch into the hands of the brethren to be sold, so as to get something to live upon; otherwise, he should have to go to the Poor House. Furthermore, Sr. Heath had told the brethren, his family was destitute of provisions of every kind. At this meeting, Bro. W. made an humble confession, yet J. White alone, withdrew the hand of fellowship from him, and then went right to Rochester and told some of the brethren he had made an humble confession, and was coming right along with them. Immediately after the conference at Rochester last June, Br'n Bates, Cottrell and Pond came to Brother Wyman with what they called an order from Br'n Burwell, Gardner and Everts for the horse.

They read it, but did not let him read it. After they read it, they told him they had withdrawn the hand of fellowship from him, and they were going to publish him in the *Review*. Bro. Wyman told them he did not choose to comply with the order, for he was not certain that it came from farther east than Rochester. The alleged order mentioned that if the horse was not in a salable condition, some of the brethren must take it and get it in salable order, and then sell it and give J. White the avails of it to use.

In order to get a better understanding of the matter, it seems necessary to go back and show some of the correspondence which took place between Bro. Wyman and others after he left Vt. I will begin with a letter from Sr. Burwell to Bro. W., dated Panton, Oct. 15th, 1853.

"DEAR BROTHER WYMAN:—It is with feelings such as I never before experienced, that I now attempt to answer your kind letter, which I received two weeks ago to night. I need not tell you we were glad to hear from you, and more especially to hear what the Lord had done for you in raising you to health, and preparing you to be one to sound the last note of warning the world will ever hear; and O, may the good Lord still work for you and give you health and strength to proclaim this last message with a *loud voice*. It seems as though the Lord had been fitting you up to bear the trials (if they may be so called,) you probably have been called to pass through before this time.— Think it not strange concerning what has taken place; you would not, did you know the cause perhaps. I think one great trouble was, some one heard that preparations were being made for your removal back to Panton. That they could not bear; now, what *shall* be done? At the Stowe meeting, they said something must be done. They voted in a Committee to write to you, just as they used to do at the old Baptist church meetings. But I will go no farther, for I could not describe it. The Lord forbid there ever should be another such a meeting of those who profess to believe in the third angel's message.

I suppose you have read an account of it in the paper; brother White did not get it far out of the way, in saying there was a 'great lack' of the Spirit *there*. The meeting commenced Friday afternoon, no preaching till Sunday. The Spirit seemed to be lacking in the ministers as well as the people.* * Now Brother Wyman, what do you think of what has been done, and how do you feel about it? If you have done any thing worthy of death, I hope you will not refuse to die. If you have done *any thing* wrong, I hope the Lord will show it to you, and you will confess it. I think if we have a conscience void of offence toward God and man, we need not fear, though man may say all manner of evil against us. * * I will not attempt to give you a description of what has taken place since you were here. We have had trial upon trial, and sometimes feel as though we could not take another step. * * We were disappointed in hearing that you were not coming here. * * Dear Bro. Wyman, suffer me to give you a word of advice;— to be faithful; don't let any thing prevent you from doing your whole duty. The Lord wants faithful laborers in his vineyard, and I do believe he has called you to be one of them. * * You say you think of coming to Vermont; don't let any thing prevent your coming if you are able; we want to see you very much.

These extracts show that when Bro. W. left Vt., he had warm hearted friends, who believed the Lord had called him to preach, and who would have been glad to have him return to Vt. But *some one* did *not* want him to move back; and I think I shall not get it far out of the way [illegible] was the one who had the strongest objections to his returning. He had influenced the br'n in N. Y. against him, and *now* he wanted to prohibit his returning to his former brethren. Therefore, as Sr. Burwell says, they concluded "*Something must be done.*" Accordingly Ellen must have a vision, in which she pretended to see that Bro. Wyman "Dwelt too much upon exciting themes;" that "The influence he had left had been to have the flock look to their feelings and impressions, and think they could not have a meeting or blessing without shouting or a noise;" that he "Had dwelt too much upon the affairs of Europe and raised excitement." He had "Fed those who live on excitement too much;" had "Lacked judgment in traveling, had followed his impressions and feelings and *told others* the Lord shewed him this, and that, the Lord guided him here and there, when it was only his *impressions* and *feelings* he had followed." He had "Traveled in many places and spent a great deal of means and effected nothing," his "Moving to Orangeport caused great trial to some there, and considerable expense." "And now after all the expense and trial you've caused in Orangeport and Norfolk, for you to be uneasy and dissatisfied with your situation and do as I saw you wished to do, and would do with any of the Br'n favoring it, move back to Vt., in Panton or in other places, would dishonor God, and wound his cause."

Here was where the "Shoe pinched," Sr. Burwell got it pretty straight when she said, "I think the trouble was, some one had heard that preparations were being made for your removal back to Panton. That they could not bear."

How easy for Ellen to frame a host of complaints against him, similar to that which lay so heavily upon their minds, and then wind up with *it*, and say it wo'd "Dishonor God," for him to "*Move back to Vt., in Panton.*" The next thing to look at, will be a letter of admonition, which was as Sr. Burwell says, 'Fixed up at that (the Stowe) meeting. I would be glad to give the whole letter, but I have only room for a few extracts. Some of the paragraphs are as follows. 'We must in brief, but in love and deep anxiety, state to you, that inasmuch as you have repeatedly been counseled, and even very strictly admonished, respecting your lack of judiciousness in your movements,' &c.

'We are informed that your injudicious course has been, and is a deep grief to our most candid humble brethren; they feel that the cause among the bands from such a course, suffers, and the manner of your ministry, in dwelling upon doctrines, although drawn from the Bible, (viz: the political aspects of Europe, &c.,) which are excitable, not so much to profit, as to feed and awaken curiosity, and divert and absorb the mind in that which does not that permanent good they are in famishing need of. * * * We beg and entreat of you dear Brother, to listen to the admonitions of your brethren, to refrain from useless extravagances (probably living on bran bread.) in the future, and also from wrong selections of subjects to present for food, to the famishing saints. ** We must remind you that before you embraced the present truth, griefs were preferred against your injudiciousness,' &c.

Here they had to go back to *before* he embraced the present truth, to pick up something against him. "As to the means or channels of our information, we would say it is not of an isolated way, but of a general, or too general a report, till the Lord in mercy has repeatedly shown it to dear Sister White." "Barrows, Butler and Everts, Committee."

This admonition was dated Sept. 11th, 1853, but was not rec'd by Bro. Wyman until Feb. 1854. Sr. Burwell in a letter to him dated Jan. 29th, 1854, says, 'I beg of you dear Brother, to look up, to trust alone in that arm that is able to deliver. * * I have no doubt but that the Lord has called you to sound this last message of mercy to the world, and he does not want you bound down under the cruel power of the enemy, or by any other means. * * And now Bro Wyman, I feel as though it was your duty and privilege to go right out into the field, and labor for God. * * Have you never received the report that was fixed up at that (the Stowe) meeting for you? I do not understand it. If you have not received it, I think it is time there was something done about it. If those who prepared that report, concluded not to send it to you, is there not a confession due from them? I think there is; it is required of *one* to confess his faults as much as another. God is no respecter of persons. * * Brother Wyman, I entreat of you, not to let anything that has been done, or that men can do, deprive you from doing your duty. Paul says, I. Cor. iv, 3, with him it is a very small thing to be judged of man's judgment. * * I believe the time is near at hand, when God will bring to light the hidden things of darkness. * * Brother Gardner is confined to his room with a lame foot and ankle. About six weeks ago, he was drawing wood, and his foot got under the [illegible] Last night he called on Bro. Buck, Charles (Bro. Sperry) and the rest of the family to pray for him. The work was not done, although he thinks it has commenced to amend. I know if things were right here it might be done in one minute, as well as in six weeks' time.'

Bro. Wyman, in a letter to Bro. and Sr. Burwell dated Barre, July, 1854, says: "My health is good, and has been the most of the time since last fall, when God, for Christ's sake, forgave me all my sins, according to the promise of James v. 'And if he have committed sins, they shall be forgiven *him*.' When I called on the brethren to pray for me, and when the Lord raised me up, I knew it; and it was almost beyond the expectation of the brethren. God raised me up, then all my past sins were forgiven. If God did not forgive me my sins, why did he raise me up?" "You may have the impression that I do not believe in the third angel's message.' I never felt stronger in the present truth, than I do now. My heart is fixed, O God, my heart is fixed in thee." "I received a letter of admonition from those brethren that were appointed to address me, last February, although it was dated Sept. 11th. I felt thankful for the kind spirit by which it was written, and I was astonished when I read the letter. I was surprised not to find a charge that the 400 brethren, (a statement that J. White made) or that the committee had against me. Somebody had reported to the 400 brethren that I had traveled too extensively, and had spent too much means, in traveling, &c. Now, that went from Rochester to Vt., and from Vt. back to western New York. The address says that it is reports. Then reports say that I have '*Frequently*' been admonished. If the report is true, then it must have been when I was asleep; for I do not remember but once when I was admonished, (is *once, frequently?*) then James White did it in a meeting, and did it in that way that grieved, or drove the spirit of God out of the house; and if it had not been on the Sabbath, it would have driven the brethren and sisters out, and would have driven them home. Some got started to leave as it was, and put on their coats to go. They said Bro. White had not the spirit of Christ. Then to wind up, '*Our dear Sr. White has repeatedly seen you in vision.*' When the address was written to me, I had no knowledge of her ever seeing me but twice, and in the *second* vision, she condemned me for what she justified me in the first vision. I have the visions with E. G's. name attached to them. Is *twice* '*Repeatedly?*' And last, former reproofs have not by me been regarded. How can I regard a reproof, until I know what the reproof is? Justify my course in one vision, and see that it was right for me to do so and so; then have another, and condemn me for doing so and so. Oh, what confusion. Then there came a report from Vt., that I have been circulating stories about Bro. White's window shades and carpets, &c. That also went from Rochester to Vt. That report is absolutely false; it is what others have done, and have felt grieved about, and what *others* have said, has been laid to me. When the brethren and sisters would tell me about these shades and carpets, I have told them again, and again, that I never took notice of what they had on the floor, or up to the windows. I have told James and Ellen that I never did. I challenge them or any other individual, to prove that I have reported such stories. It is false, and *absolutely* false. Such proceedings are enough to make angels weep, and devils blush. Why do they have to tell such stories? *Why* Ellen had a vision, and I had been murmuring against James, and the sin is counted greater than those that sinned or murmured against Moses and Aaron. E. G's. name attached to it. Thus we have our antitypical Moses; S. S. Snow, of New York city, is Elijah the Prophet, now we have Moses the Prophet. Moses led the first house of Israel, and James leads the second house of Israel. Oh, shame on such folly."—

On the 20th of Nov. 1853, a note of admonition to Bro. Wyman was written by Br'n Arnold, Orton and Lamson, from which I take the following extract:

"After the brethren had commenced this morning, there was a deep struggle in prayer, for the Lord to teach in this matter, and he heard the groans and saw the tears of his sighing ones, and gave Sister White a view of things, as he saw fit, which we herewith enclose. From this teaching of the Lord, you will discover that your course," &c. This vision then is all they relied on for evidence. Now let them talk about the visions not being a rule of action. See what this vision says, relative to Bro. Chapin.— "I saw that Bro. Chapin thought that he was capable of carrying the message, and thought that he was a messenger. Some of his brethren thought he was, but said the angel, 'God says he is not. He that does not see as man seeth, has not chosen [illegible] "I saw that the unjust surmisings and insinuations had more effect and influence, than to have talked out boldly. I saw that God had heard and marked it well, that Br'n Wyman and Chapin would meet again what they have said." "I was pointed back by the angel, to the murmurings of Aaron and Mariam. They said 'Hath the Lord spoken alone by Moses? Hath he not spoken also by us?' And the curse of God was upon them for it, and their sin was marked, although it was not half as great as the cruel work that has been going on by these brethren." "And it did not become those who have but recently embraced the third angel's message, to act the part of Bro. Wyman." I should have been very glad to have given the whole of this long *selfish vision*, but my space will not admit.

From the circumstances and correspondence I have here presented, it is plain to be seen that Bro. Wyman left Vt., in good standing; and that through the jealousy of J. White, (Ellen's first vision about him plainly discloses it.) because he had sympathy for those who were disaffected toward the visions, and because he had success in preaching, where *he* (J. W.) had not, he has been hunted and tracked wherever he has went, until they have finally succeeded (as they supposed) in getting him out of their way; and to wind all up, after all their charges against him, they are dependant upon this *vain selfish vision* for evidence. And now, that he has come to Mich., James has taken a dark underhanded measure to injure him here. In the first place, if he has any thing substantial against Bro. Wyman, why not come out like an honest man and make his statements in the *Review?* Is he the servant of Christ?— Was Christ ever guilty of such intrigue as this?—See what he says; John xviii, 20, 'I spake openly to the world; * * In secret have I said nothing.' Again; why did he not give the date of the letter?— This itself ought to be sufficient to convince every person that is not a dupe, that it was thrown out as an underhanded insinuation that the order referred to in the 'Letter,' had been presented to Bro. Wyman, after he had received the 'Letter;' which in fact was not the case, for the letter was not received by Bro. Wyman until only a few days before he started for Mich., and the order was not bro't to him. And even if the order had been brought to him after he had received the letter, how much justice is there in requiring the horse again of him, after it was presented to him under such considerations as it was? It is similar to their dealings with Bro. Case, in taking *his* horse away from him after the money was given to him *without any reserve*, to buy it with. But to come to the letter itself; J. W., in pretending to copy it, places quotations as follows:—You say, 'Wo me if I preach not the last message of mercy to poor mortal man.' Here he represents Bro. Burwell as quoting Bro. Wyman's words, when, in the original letter that Bro. Wyman received, there is *no such quotation at all. Neither are the words the same.* It reads thus:—"You say that wo is me," &c. Bro. Burwell did not here *pretend* to quote Bro. W's. words, or at any rate, he did not place any quotations in the paragraph. Why has J. W. in his "Copy," left out the word '*Is*,' and then put the sentence as a quotation? It seems to me that *any* person who is not *entirely* blinded by his influence, might see that it was for nothing else than to insinuate and represent that Bro. Wyman is a poor, low bred ignorant man. James White has undertaken to *secretly* injure him, and I believe God will reward him *openly* according to his works; and while I am upon this subject, I will just say that I understand they have been anticipating going into the same dark operation against Bro. Case. Can the smiles of heaven rest upon such iniquity? I beleive the Lord will bring these hidden things of darkness to light.

J. B. BEZZO.

For the Messenger of Truth.

DEAR BRETHREN OF THE SCATTERED AND TORN FLOCK:—While you are looking on your right hand and on your left for a position to occupy with safety and profit, it seems to me of the *first* importance that you look back and see what position you have been occupying while in connection with your brethren.

They say they are in and proclaiming the third angel's message; and I believe they are honest and sincere in what they say; I am willing to admit that they really believe they are proclaiming the third angel's message. But while I am disposed to give them credit for their honesty and sincerity, I am not disposed to take that as *evidence* of the fact.

When the third angel proclaims his message, it seems necessary that he should understand his message and be able to inform those to whom he is sent what the Beast is, when he arose, what his worship is, what the heads are, which was wounded, how and when healed, &c., and also show the applicability of prophecy to all the events said to be the fulfilment of the prophecy.

Now, in *their* theory of the beast, &c., I have failed to discover a proper fitness between the events they point us to and the scripture, which they say predict these events.—I will mention one or two things in their theory, which I think irreconcilable with *Truth*.

In Rev. xiii, 2, it is said, "And the dragon gave him (the beast) his power, and his seat, and great authority." They say this scripture was fulfilled in A. D. 538, when Justinian gave the Pope universal ecclesiastical power. We will examine this event to see if it will apply as the fulfillment of that scripture. *Ques.* What was the dragon? *Ans.* Pagan Rome. *Q.* What was the dragon's power? *A.* Civil power united with the heathen Mythology. *Q.* What part of this power was given to the beast? *A.* The civil part. *Q.* What power did Justinian give the Pope? *A.* Ecclesiastical power. Then it is evident that Justinian did not give the dragon's power to the beast. Justinian was not a *pagan*, but a *christian* Emperor. He reigned over the eastern division of the Roman empire; his *seat* of empire was Constantinople; the dragon's seat of empire was the city of Rome. So it appears that Justinian did not give his *own* seat to the beast, and certainly he had no right to give the *dragon's* seat to him; for it was not within his jurisdiction. Hence, we say this event has no fitness or applicability to the scripture in question; and we must look to some other event to find its fulfillment. Again, The third verse of this chapt. says, "And I saw one of its heads, as it were wounded to death." *They* say this was fulfilled, A. D. 1798, when Bonaparte took the Pope prisoner, and carried him to France, where he died in prison. We will examine this event, and see if it will harmonize with the word of truth.

Let us first see what the heads of this beast represent; for he had seven heads, and one of the seven was wounded. In the 17th chapt. of Rev., and the 9th verse, it is said, "The seven heads are seven mountains, on which the woman sitteth." "Mountain," is a prophetic representation of "nation," "kingdom," or "government." See Dan. ii, 35, "The stone that smote the image became a great 'mountain,' and filled the whole earth." Compare with verses 44, 45, Isa. ii, 2.

But the 15th verse of this 17th chap. will explain the term "mountain," as used in verse 9. It reads, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Now we have two symbols both representing the same thing, "nations," to show us what the seven heads are. The 9th verse shows the heads to be "mountains," and places the woman on them; then in verse 15 the woman is placed on "waters," another emblem of "nations," then to make the matter still plainer, the emblem itself is explained, and said to be peoples, nations, &c. So we can say without hesitation, *the seven heads of the beast are seven nations.*

Ques. In the event of Bonaparte taking the Pope prisoner to France, which of the seven heads was wounded? *Ans.* Neither of them; for the Pope was not one of the seven heads. Then there is no fitness or applicability in this event to answer, as the fulfillment of the prophecy in reference to this point.

It is not my design to take up all their theory in reference to the third message, neither do I deem it at all necessary, for the *time* which they fix for the rise of the first beast, (A. D. 538) is of itself enough to overthrow their theory of the two horned beast.

In speaking of the first beast, they say, "That beast was a church clothed with civil power and authority to dictate in matters of religion, and to put the saints of God to death." Now, it is a *fact*, attested by every respectable historian, that the christian church was clothed with civil power and authority, as early as A. D. 325, over 200 years previous to A. D. 538. This will bring the termination of the time allotted to this beast to rule (1,260 years) to a period 200 years previous to A. D. 1798. Where was the United States government (their two horned beast) 200 years prior to A. D. 1798? Echo answers, where.

In contrasting this theory of the third message with the truth, and showing the contrariety existing between them, I trust that I have not been influenced by any unkind feeling towards my Sabbath brethren, or any unhallowed motive whatever. Since the time I first became acquainted with their position in reference to the third message, which was in the spring of 1853, I have been trying in a private way to show them that they had assumed a false position, as many of their lecturers can testify, and as my letter to Br. White will also show. But all to little purpose; for many of them had neither eyes to see nor ears to hear. But I feel confident that the time has *now* come that I should lift up my voice like a trumpet, whether they will hear or whether they will forbear. And I fear and tremble while I see that their position *must* fall before the truth, and that those who *will* cling to it, must fall with it. Lord, sanctify and save thy people thro' the *Truth*.

I will just suggest a few things more for the consideration of those who are disposed to investigate. In attempting to show the period of the second message to be in the past, they all put it prior to the disappointment in 1844. Now, there are some objections to the above position, and such, too, as render it very difficult to be sustained. 1st. If the period of the second message was prior to 1844, then the first and second messengers must have went together; for it is evident that the first message reached to the great disappointment in 1844. Then why is it said that the second *followed* the first. Rev. xiv, 8.

2d. If the second message was proclaimed prior to 1844, then it must have been proclaimed by the first messenger: for there was no other band or messenger distinct from the first up to the great disappointment in 1844. Why then should it be said to be "another angel." Again, If we conclude that the period of the second message is to be placed since 1844, and it seems a just and necessary conclusion, then where, since that time can we find another distinct message which has called out another seperate and distinct band, till we come down to the present band of Sabbath Adventists. Will some one, understanding dark sentences and the history of the Advent movement, please answer? for there seems to be a tangle in this matter that I should like to see cleared out and rendered plain.

Your affectionate brother,
for the truth sake,

Nov. 23, 1854. ERASTUS CLARK.

From Sr. Pitts.

TO THE PUBLISHING COMMITTEE OF THE MESSENGER OF TRUTH: Dear Brethren:—I would gratefully acknowledge the receipt of three numbers of your paper, and I should have been glad to write before now, but the inflammation in my eyes has been one cause for not writing, and they are quite bad now. I have never, no *never* believed the visions of E. G. White to be any test whatever to the remnant; and when I first heard the third angel's message, the holy law, the commandments of God and the blessed Sabbath therein, with the 2,300 days and the ending, the cleansing of the sanctuary, the blotting out of transgression, the mark of the beast, and much more that you all know, I say when I first heard it, there was such a flood of living light from the word of God shed on my understanding, that no latter-day vision could have added any light to it, no, it would have been a dark speck by the side of it, and when the visions (not views and experience, it is not a right name to me,) was offered me I did not take them; for God's word was sufficient. Well, as time passed on and the lecturing brethren from the east (I don't mean all of them,) visited us, and preached the message in public, I felt that it was meat in due season. I blessed the Lord then for sending them, and I bless Him now. I believe they truly presented the third angel's message, and thereby showed us our true position. But in private conversation they would bring up strange things, or it seemed strange to me, and when we asked them for the proof, "why," said they, "Sister White saw it in vision." Now, brethren, these things were a trial for me, and many times have I groaned in spirit and prayed the Lord to establish the right and purge out every error from the remnant, and I believe He is about to do it. The brethren in their letters in the third No. of the *Messenger* have spoken my feelings and views, as it respects the visions, better than I could myself; yet I would say, that to me there are things in the visions that contradict the word of God. On page 12 of the visions, she says she saw Jesus coming on a cloud wrapped in flames of fire. She saw Him raise all the saints from the dead, change the living, and they all entered the cloud together, and they were seven days ascending to the sea of glass. They then with Jesus at their head, march to the city and enter in; after viewing the glorious things in the city, &c., she says, "With Jesus at our head we all descended from the city down to this earth on a great and mighty mountain, which would not bear Jesus up, and it parted asunder and there was a mighty plain. Then we looked up and saw the Great City, with twelve foundations," &c. "We all cried out, 'The City, the Great City is coming down from God out of heaven;' and it came and settled on the place where we stood." Now mark; she tells what she saw outside of the city, such as glorious houses, a golden shelf therein for the saints' crowns to lay upon, &c. She saw a field of flowers that never could fade, a field of grass glorious to behold, a field of all kinds of beasts that followed peaceably after them. She says they went through the woods, for they were on their way to Mount Zion. As they were traveling along, she says, "We met a company who were gazing at the glories of the plain." I asked Jesus who they were; He said they were martyrs that had been slain for him. With them was an innumerable company of little ones." Then she saw Mount Zion; seven other mountains on which grew roses and lilies, &c. Then Jesus leaves them and goes to the city. Soon they hear his lovely voice saying to them, come in to supper. This is an outline of the first vision of Jesus' coming; I can only give the main features. On page 33, when speaking of the last plagues and the Judgment, she says, "After the saints are changed to immortality and are caught up together with Jesus and receive their crowns, &c., and enter the city, they sit in Judgment with Jesus on the wicked, and the books were opened and Jesus and the saints judge the wicked according to the deeds done in the body. She says, page 34, "This I saw was the work of the saints with Jesus in the Holy City before it descends to the earth through the 1000 years." At the close of the 1000 years Jesus and the angels and the saints leave the Holy City, and as they are descending to earth, the wicked dead are raised, and the very men that pierced the Saviour see Him and wail because of Him. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives and it parts asunder and becomes a mighty plain, and those that flee at that time are the wicked that have been raised; then the Holy City comes down and settles on the plain. Then satan imbues the wicked that have been raised, with his spirit, and tells them that they can overcome those in the City. Remember the saints are all in the City; Jesus closed the gates and pronounced the curse upon the wicked. Then fire was breathed from God upon them and consumed them. This was the execution of the judgment. The same fire from God that consumed the wicked, purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and the stubble was consumed. Then our inheritance opened before us.

Now, Brethren, look at the confusion of those two visions. The Revelator saw the Holy City descend on the new earth, but Sister White here saw it descend on the earth when the devil and wicked men who had been raised were on it, and the earth with the wicked was burned after the Holy City had come down, and the tabernacle of God was with men. Now can any one believe it? Where are those glorious things she saw in her first vision, outside of the Holy City, after it had descended to this earth? Where those glorious houses and golden shelves, fadeless flowers and the brilliant immortal grass, the Mount Zion with its costly temple for the 144,000? Where the seven mountains on which grow everlasting lilies and roses? I will tell you, Brethren. If the Holy City does come down upon this earth at the time it is the perdition of ungodly men, for we read of its being burnt but once, then they must be all consumed with the earth, for they were outside of the City. I could mention a number more things, but I must forbear, lest I weary your patience. I hope, Brethren, you will not say any thing in secret that you are ashamed to have proclaimed upon the house top. Jesus said to the high priest, "I ever spake openly to the world, in secret have I said nothing." I hope you all may possess the spirit of your divine Master, and ever remember that when he was reviled he reviled not again, and when suffered he threatened not, but patiently endured the contradiction of sinners against himself. O may the Lord grant us all meekness, patience, long suffering and wisdom from above, that we may be enabled to follow his steps. I pray the Lord may grant you all his Holy Spirit, that you may investigate this matter in his fear, and be firmly established on his word, and be Christ's free men, and not be entangled in any yoke of bondage whatever. I hope you all may have the pure and undefiled religion, and visit the widows and fatherless children in their afflictions, and keep yourselves unspotted from the world. The widows' God is mighty; he will plead their cause, and spoil the soul of those that spoil them. Since I have been writing, I took up the *Review and Herald* for Oct. 24, No. 11, and on page 88 Brother White says, when speaking of the cause, "It is a matter of great encouragement that a few restless spirits have taken a stand by themselves. If they continue their present work till they draw out from the Lord's flock all of their kind, it will afford everlasting relief to God's people. If we still pursue our work and do our duty and no more, (ah, that is it, no more,) and let the Lord take care of the Jewels, we shall soon see them all united with the body in spite of the Dragon." When I read this, I believe I felt like Jeremiah when he said, "Oh that my head was water and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people," &c. I do pray that the Lord will forgive Brother White, and give him a realizing sense of what has driven them away. Is Brother White willing that any cause should exist whereby the weak Brother may perish, for whom Christ died? Is he unwilling that the outcasts should be assembled? that the Lord should gather her that halteth and her that was driven out, and make of her that halteth a remnant, and of her that was driven out a strong people? He will do it, as sure as he has said it, "In spite of the Dragon." It will be an "everlasting relief to God's people" to know that they have come up through much tribulation and have washed their robes and made them white in the blood of the Lamb. And it is a blessed "relief" now to know that the Lord knoweth them that are his. And now, brethren, farewell; be sober and watch unto prayer. Be kind, be pitiful, forgive one another, as God for Christ's sake hath forgiven you; and be patient; the coming of the Lord draws near. That we may all have strength to stand in the time of trouble, and so run that no man take our crown, is the prayer of your unworthy Sister,

POLLY G. PITTS.

Union, Rock, Co., Wis., November.

TO THE PUBLISHING COMMITTEE: Dear Brethren:—On receiving the *Review* last evening, I saw an article from the committee, headed "Malicious Insinuation," referring to brother Russell's article in the last *Messenger of Truth*. The committee state as follows: "It is not true that brother White made any such statement, or that he claimed any "editorial fees whatever." I wish here to state that I was present at a business meeting at the close of the conference held at brother White's, in Rochester, July, '53. The business was as follows: *Bro. J. Bates* stated that some Adventists tho't brother White was making money, and he did not want brother White to be in a place where he could make one dollar. *Bro.* White replied, he thought he *ought to*, and referred to the expenses of his brother's funeral, &c., and claimed that he considered the avails of the children's paper, Uriah Smith's poems and Hymn book were for his own benefit. Then bro. *Bates* referred to the press and type and thought it ought to be fixed in the possession of the church, so that if bro. White should die, his friends could not take it away from the church, and keep it for his heirs. *Bro.* White here stated that he considered it his, for when he paid over the money for them he took a receipt in his own name. I arose and told them he could give the Com. a writing to show that it belonged to the church, but it was not done. I also told them that the receipts in the paper, from those that had given to purchase the press and type, were good to them, as the law of the land did not recognize gifts, and brother White sanctioned my remarks. Then this point was dropped. Then much was said in relation to paying his help, &c. Then at or near the close of the meeting, bro. White spoke in relation to the cost of the paper; that he was willing that any brother should sit down with him at any time and foot up the cost of the paper, which was fifty-nine dollars per week, including editorial fees. I can produce many witnesses to this statement if necessary. This was the first that I knew any thing about his having fees for publishing. Other business was done in relation to selling publications; and I am surprised that bro. J. N. Andrews should make such a statement as he has, when he was present and heard the above. I am not sure that either of the other two of the committee was present. Yours, believing that truth is our motto.

R. R. CHAPIN.

We think the brethren can rely upon the truthfulness of Bro. Chapin's statement, as J. White himself acknowledged at Barre, N. Y., last May, that he was a man of "*truth and veracity*."

We have also a statement from Bro. Ira. P. Jones, certifying that he heard J. White tell J. Bates, that he would sell the press, &c., and get the money, to keep the wicked from destroying it in the time of trouble.

From Bro. Hicks.

BRETHREN, PUBLISHERS OF THE MESSENGER OF TRUTH, GREETING:—While perusing the *Review* and *Herald* of Nov. 7th, I observed a note from its Editor to M. E. Cornell. I should think by the note, that my article of June 25th, is not the only one that has been rejected from the columns of the *Review* by its Editor. It seems by his own story, that at some previous time he received an article through the Post Office from one E. Clark, which he paid no attention to, and finally caused the article to be returned to its author unanswered. I also gather from what he says, that the article (which he "did not read,") contains an idea concerning the "Two Horned Beast." I have thought whether that might not be some *new idea* to him. Because if so, it is perfectly obvious to me why the article met the *uncourteous* treatment it did, by being sent back to its author, unanswered, and unread. For, had complaisance been observed on the part of the Editor in this transaction, the peculiar qualities which characterize the man would not have been so fully developed. I hope the Brethren who have articles that have been rejected by the Editor of the *Review*, will send them to the publishers of the *Messenger of Truth*, and probably it will be better seen ere long, why the cause of *Present Truth* has been on the retrograde move for the last ten or twelve months, and why *Progressive* Truth has not advanced.

He next speaks of my article, (Narative Experience) which, in accordance with his usual uncourteous manner of deal, he held in suspense some two months, and then in consequence of being pressed to do something about it, rejected it because "*New Ideas* were introduced," and it is vain for him to talk about the length of the article being the least valid objection to its being inserted in the paper.

But, I will notice what he says in his note; and what is it? Why, he says, "in regard to the articles from R. Hicks, (there was but one that I ever insisted on having published, and he knows it, when he says *articles*.) we declined publishing them because it did not seem proper to us to occupy so much space with an experience, &c., which, in our opinion, would not benefit any one." Finally, we stated in a note in No. 3, as follows:—Bro. Hicks, we refer the matter to the publishing committee, and abide their decision." This note in No. 3 is in answer to a note in which I said in effect, that if he persisted in rejecting my article, I should publish a circular letter touching matters and facts in general and send it to the Advent people so far as I could get access to them. But he has not quoted the whole of the note in No. 3, so I will quote the rest of it, for I may want to make use of it when I come to arrange his different objections in their proper order. It is as follows: "We have no time to give the matter personal attention." This, I considered was paramount to saying that he had no time to give personal attention to the duties of the office for which he was specially appointed. And why has he not time? Let not such a question be asked when it is so well known that a large portion of his time is occupied in making tours through the country for the purpose of establishing *gospel order* among the churches on a platform no where found in the scriptures, and through sheer policy is not allowed to be promulgated through the columns of the *Review and Herald*. I will now try to arrange his different objections:—

1st objection, "New ideas were introduced which he (Bro. White) did not feel free to publish."

2d objection, "It did not seem proper to us to occupy so much space with an experience, &c., which, in our opinion, would not benefit any one."

3d, and last, "We have no time to give the matter personal attention."

Now, in reply to the above statements, I would say, 1st, if "new ideas were introduced" in the article which he had not ability to understand without further explanation, and therefore "did not feel free to publish" the same, was it not his duty to call for a further explanation or refer it to the publishing committee if such duties belonged to them, or send it immediately back with valid reasons for not publishing it, instead of holding it in suspense for some two months? The injustice he has rendered to me in this transaction will be better seen when the article he has rejected comes before the public; also his policy for rejecting it. See 1st Kings, 22. 2d, If he "had no time," as to give the matter his attention," on what principle or basis he founds his exalted "opinion that it would not benefit any one?"

Perhaps he has a mode of harmonizing such dark sentences. But as it now stands, my "opinion" is that his objections and assertions need revising in order to harmonize, as much as his wife's chaotic visions.

At the time I first heard the present truth concerning the true *Sanctuary* and the *Sabbath*, I was quite strong in faith of what I now know to be an erroneous view, which originated with others concerning the definite year of the Advent. When I saw the present truth and embraced it, I also saw the error and renounced it. But I had just before made and published a delineation of this erroneous view, and some five or six hundred copies had gone out for circulation. Bro. Bates asked me how I was going to manage or counteract that. I told him I should be as public in confessing the error as I had been in promulgating it.

My article that the Editor of the *Review* rejected, embraced my confession in detail.

At the time his note appeared in No. 3, I was aware of the low state of Bro. Andrews' (one of the committee) health, and that he was entirely unable to attend to such business as that of examining and judging of the merits or demerits of my article. I have a letter from him, dated Aug. 27th '54, in which he speaks of his very low state of health, inasmuch that he "could not attempt to read your (my) manuscript." Now, seeing this state of things, and in consideration of the Editor's uncourteous act in holding my article in silent suspense for some two months without giving it any "personal attention," which act I felt assured was contrary to the duties of his office, whether the committee of publications had any thing to do with it or not. Hence, in reply to his note in No. 3, I said, "I do not wish to be the means of troubling the publishing committee with business that belongs to the Editorial department."—And I still say so, where circumstances like the above attend. And at the same time I will repeat, (judging from past observation,) that "I believe it is a fearful thing for a single individual to be an Editor of a religious paper." And I will furthermore add to this assertion, viz;—Especially if he be a person of no more *Complaisence* and *discretion* than that which characterizes the Editor of the *Review*.

This is all the apology I have to make for my two assertions, to which he takes exceptions.

In relation to the article in *Review* No. 13, jointly signed by the publishing committee, I have but little to say, otherwise than that I have no personal acquaintance with those men, except I once saw J. N. Andrews. I would not have believed, however, that three men could have been found in any religious denomination so morally depraved as to be guilty of publishing so contumelious an article of slander as that to which their names are affixed. So zealous were they in this work that they have defamed many of their best friends. And after they have given vent to the inmost recesses of their hearts, what, I ask, has it done towards harmonizing and vindicating Ellen G. White's visions, which are the root of the alleged "disaffection?" I am aware that Bro. U. Smith is young in experience of the second Advent faith, and I am also aware that his name is affixed to a slanderous article which speaks of matters which he either knows no truth concerning, or else he heeds it not. I am personally a stranger to him. But in consequence of the very pleasing acquaintance and dealings I have had in gone-by days with his now deceased Father, my soul is stirred with the liveliest emotions of sympathy in his behalf. And now, in the fear of God, and in view of a speedy judgment, I feel to admonish him of the contumely and slander contained in the article to which his name is affixed, and to adjure him to repent and counteract the evil which he now evidently stands guilty of.

RANSOM HICKS.

Providence, Nov. 12, 1854.

For the Messenger of Truth.

MESSRS. PUBLISHERS:—A friend of mine has just shown me the *Advent Review*, and *Sabbath Herald*, containing an article signed J. N. Andrews, R. F. Cottrell and Uriah Smith, complaining in very strong and indignant terms of the treatment they are receiving at the hands of some person or persons, unknown to the writer. I know nothing of the merits or demerits, of the controversy, about which these gentlemen complain. But they characterize the conduct of somebody as exhibiting "great malice;" "scandalous and contemptible;" as having "the sole object of blackening the character" of some one, or ones; and the persons as being their "enemies". These are specimens of their indignant complaints. They may be just, for aught that I know, and these gentlemen and their friends may be suffering very unjustly at the hands of their assailants. I am an entire stranger to the parties, I suppose; and certain I am, to those named above, and they to me.

But what interested me, particularly, was the follwing paragraph:—

"But to so far lose sight of our mission as to come down and meet all the inventions of their malignity we think not best. It is but a short time since a notable instance of this kind occurred.—We refer to the *wicked* and *malicious conspiracy* formed against the Editor of the *Advent Herald*. It is true that Elder Himes gave his enemies an utter discomfiture" &c., &c.

Having knowledge of the men said to have been engaged in that "conspiracy," and having been present most of the time in the court at which the case was tried, I am prepared to say, that no one about whom these gentlemen complain, can by any means, utter a more diabolical falsehood, or circulate a more false, "scandalous and contemptible story, for the sole object of blackening their characters," than is contained in the above short paragraph. It is simply untrue, in every sentence.

Alas, poor human beings! that complain of others, while meeting out the same to their fellow men! Men, too, probably as unknown to them, as if they had lived in another generation. The same pen that records the heart's complaints against others for injustice, records as black, and unjust an accusation against those whom they know not, as is possible for them to be guilty of! "Thinkest thou O man, that thou shalt escape the judgment of God?" "Thou that sayest a man should not steal, dost thou steal? Thou that abhorrest idols, dost thou commit sacrilege?" It may be, Sirs, that the men against whom ye have spoken, are the servants of the Most High God—What if it should so prove in the awful judgment? What answer would ye make in that trying day? Out of your own mouths, you are condemned, now. Will your own judgment be reversed then.?

The men whom you have slandered, are incapable of such wickedness, and had you known them, you would have known it. Instead of such an "utter discomfiture," they proved all they ever charged upon "Elder Himes," and he proved nothing against them, because there *was* nothing, and they continue to enjoy the confidence of their fellow men, and even some of the men who wrote letters against them, in order to help "Elder Himes," have since acknowledged that they were engaged in a righteous work. Will Messrs J. N. A., R. F. C. and U. S. confess their wrong or stand self-condemned at the Judgment?

WE SHALL SEE.

Withdrawal of Fellowship.

TO THE BRETHREN AND SISTERS SCATTERED ABROAD, GREETING:—Whereas, we, the undersigned, members of the Sylvan band, have no confidence in the visions of E. G. White, and whereas, *some* of us having formerly been under the influence of her visions and the influence of the band in Jackson, also of M. E. Cornell and S. T. Cranson, have, contrary to the word of God, withdrawn the hand of fellowship from Bro. Hiram Drew, *after he had confessed all but the visions*, and have, through this influence, laid our hands upon Bro. Case to hinder him from traveling and preaching, we now humbly confess that we committed great wrongs upon those dear brethren, and ask their forgiveness; and we pray God for Christ's sake to forgive us these wrongs; and we would hereby state that we know of no valid reason why God has not called Bro. H. S. Case to labor in his vineyard; therefore, we cheerfully recommend him to the brethren scattered abroad, and to all to whom he may come, as being a faithful messenger of God.

We would furthermore say, whereas we cannot fellowship those who leave the word of God and follow after *vain visions*, we hereby withdraw ourselves from all such, and would humbly commend them to the word of God, that they may see the imposition by which they are being deceived, and may be enabled by the help of the Lord to turn from this, as well as all their other errors.

We are free to admit that Bro. Case has at times made wrong moves, but we consider that he acted in accordance with what he then believed to be the word of the Lord, viz: the visions of E. G. White:

Eli Bugbee,	Catharine Bugbee,
Annie C. Bugbee,	Lucy C. Bugbee,
E. J. Bezzo,	C. Allen,
C. S. Bezzo,	Earl Peirce,
Olive Peirce,	Albert F. Havens,
Elizabeth Tichenor,	Eleanor K. Hatt,
Jeremiah Smith,	Hannah Smith,
Lydia Ann Glover,	Martha Drew,
Hiram C. Drew,	Martha A. Drew,
Elvira J. Drew.	

From Sister Morrill.

Dear Brethren and Sisters:—Through a sense of duty I now take my pen to address you through the medium of the Messenger, and in so doing, I expect to incur the disapproval of some, while on the other hand it may *encourage* some of the poor down-trodden and oppressed outcasts; which will be my principal object.

I shall endeavor in this, to have an eye single to the glory of God, for the Wise Man says the fear of the Lord is the beginning of wisdom; but the fear of man bringeth a snare.

I will commence by relating some of my experience since receiving the Sabbath truth, about two and a half years ago. It was first presented to me by Bro. Russell. I received it, and for about a year my peace was like a river. I then felt that I could endure all things, Christ strengthening me. I was not aware that I should ever feel any different. I knew that the word of the Lord taught us that if we would live Godly in Christ Jesus, we should suffer persecution. This I expected from the world, but instead of driving me *from* the Lord, it would have a tendency to help me to draw nigh to him, that he might draw nigh to me; but I soon found that persecution from the world was not all I would have to suffer.

Trials were existing in the church, but I supposed all would be right when they were settled, and we should again enjoy the Spirit of the Lord as in other days.

When Bro. and Sr. White came here, and Sr. W. saw that Bro. Russell was the great cause of trial in the church, and that he must be cut off from the sympathy of the church, I thought that vision was of the Lord. Here commenced trials that I had not before thought of. Bro. Russell had been a friend to me in a time of need; to him under God, I owed the means of my salvation, and here I was called upon as it were, to cut off right hands and pluck out right eyes; yet I did not know any reason why he should be cut off from the fellowship of the church, only Sr. White saw it in vision, and I thought her views were of the Lord; consequently I looked no farther. I then thought there would be nothing to hinder the free intercourse of the Spirit of the Lord among us, seeing we had done his will. But here I was disappointed, and my hopes were blasted. I could not feel the approbation of the Lord as I had in other days. Many of our number were taken sick, and some died. Prayers were many times offered up for them, but without avail; instead of raising the sick, they grew worse. Here I was exceedingly distressed, and at times almost in utter despair; and all that kept me from retracing the step I had taken in disfellowshiping Bro. Russell, was the visions of E. G. White.

In this state of mind I continued for about a year and a half; when about three months ago, I was providentially thrown in the way of those that had rejected the visions.

Here I learned many things that seemed (partially) to open my eyes; yet when unmistakable evidence was brought against the visions, my stubborn heart was unwilling to yield.

In this state of mind, I was taken very sick; I took medicine that was said to cure the disease in a few hours, but all to no effect. I continued to grow worse, I resisted my convictions until I became almost deranged; disease preyed upon my system till I was brought near the grave. I could not call on my former brethren to pray for me, for I had seen their prayers fail so many times, that I had lost all confidence in them, and I was very fearful as yet, that the Lord would not hear the prayers of those that rejected the visions.

I saw plainly, that the lamp of life must soon be extinguished unless the Lord should have mercy. I would not request the prayers of any one. I was spoken to on that subject, but refused; however, in a prayer meeting, (as I was informed the next morning,) my case was made the subject of prayer, and the Lord proved to be a God near at hand, and not afar off.

Here I was reminded of the words of the apostle James, "The effectual fervent prayer of a righteous man availeth much;', and this too, being against my request, I could no longer doubt. I yielded to my convictions, [illegible] of the Lord, to set those visions one side for ever, and was raised from the bed of sickness and enabled that day to ride from Franciscoville to Jackson; a distance of 16 miles, four of which was in a lumber wagon; for which I would give God all the glory. I would here say that since that time, my peace by times, has been like a river. I have enjoyed that liberty and freedom that I had not before enjoyed for more than a year.

Permit me here to add, our conference in this place at Bro. Russel's house on the 27th, 28th and 29th of October, was one of deep interest to the outcasts. On Sabbath, we listened to an excellent discourse from Bro. Wyman. My soul feasted on the rich fruit of Canaan.

On first day, Brother Clark of Indian Creek spoke to us on the subject of the Two Horned Beast of Rev. xiii; after which was a conference meeting which lasted till almost midnight, in which many confessions were made, and many enlivening testimonies were brought in.

Here I was reminded of the time when I first embraced the truth; when the hearts of GOD'S people were knit together as with a three fold cord that cannot be easily broken. It was a meeting long to be remembered by the down-trodden people of the Lord; my pathway was lit up with new courage and strength, and I felt like going on my way rejoicing.

After the forenoon meeting on first-day, Sister Savilla Case arose and read some of the vision concerning herself, which reads something like this:—"I saw that the word that was said to have been spoken by Sr. Palmer, was not spoken; but words were spoken that offended God, and grieved angels. I saw that Brother Case's daughter did not hear the word, but thought she heard something like it, and was very willing to think she heard it and to have it appear worse than it was."

This, Sr. Savilla said was false, and that she *did hear Sr. P. say the word.*

She said she partially confessed at the time, that she was mistaken, because she thought the vision (being of the Lord,) must be true. She said that things had been lain upon her, which she was unable to bear; that she did not know as she ever should rise above it; she had sunk lower and lower, until she was almost without hope, and she would bear it no longer; she would now throw it off, and place it where it belongs; (on E. G. W's shoulders,) and that *God himself* would place it there.

At this, there was not a dry eye in the room, save that of M. E. Cornell, A. A. Dodge and J. P. Kellogg. Bro. Clark asked Bro. Cornell if he could give a reason for that. He replied that he did not wish to say any thing there, as perhaps it would not be received if he should.

Said Bro. Clark, "Where the Spirit of the Lord is, there is liberty; and if there is any reason for this, you can give it here as well as any where; this looks to me like the lambs of the flock being torn."

Bro. Cornell then arose and said he never could be affected by sympathy; *men might cry* and *women might cry*, but it would not affect him any without the truth. He went on and cast hard reflections against Sr. Savilla, saying he would not confess a thing that he knew was false, if he *knew his head was to be severed from his body*. When he sat down, Sr. Russell was called, who testified that she heard him say at Bro. Dickingon's, that he would sooner disbelieve his own eyes and ears than disbelieve the visions. He then said "Now I am compelled to say I *know I never said it.*"

At this plain denial, I arose and testified that I also heard him say the same thing at the same time and place; also, that he believed it would be blasphemy to call any one that had been disfellowshiped by the church, brother or sister;—referring to Brother Russell's family; yet he could not tell any thing they had done, save they rejected the visions.

Bro. Dodge remarked that there were two sides to this matter. We think these things worked together for good to those who love the Lord; for it served to open the eyes of the honest hearted; and *unbelievers* that were present, afterward said they thought it was enough to melt the hardest heart.

I earnestly hope, yea, I believe with all my heart that the eyes of the honest will be opened to the truth, and that they will be enabled to take the word of God alone as the rule of faith and practice. May the Lord speed the time when every high look shall be brought low, and the Lord alone be exalted, is my prayer.

I know of a truth that the Lord has commenced to work for the downtrodden Remnant, and my prayer is, that he may continue to work until all his honest ones shall be brought to the knowledge of the truth as it is in Jesus.

I hope that if any of the dear brethren or sisters see any thing wrong in this they will forgive me; for I have endeavored to have nothing but the glory of God, and the good of souls in view.

Yours, hoping for eternal life.

J. M[illegible]

Jackson, Mich., Nov. 9th, 1854

Destruction of the Spanish Inquisition.

The following account of the destruction of the Inquisition in Spain, is from an authentic source, [illegible] in all its naked deformity—the depravity of the priesthood and the immorality of the confessional. Below is a description of the Inquisitorial Rooms. They bear a resemblance, although far exceeding in horror, those described by Mr. Perry, in his visit to the Inquisitorial Rooms in Mexico. It is horrible, but there is no doubt of its truth.

"When we arived at the wall and summoned them to surrender and open the gates" says Col. L., in his report—"they presented a musket and shot one of my men. This was the signal of attack. It was soon obvious that it was an unequal warfare. The walls were covered with soldiers of the holy office. After a hard struggle, a breach was made. On rushing in we met the Inquisitor-general, followed by the father confessors in their priestly robes. All came out of their rooms with long faces, and their arms crossed over their breasts as if they had been deaf to all noise of the attack and defence, and rebuked their own soldiers, saying:"—

'Why do you fight our friends the French?' "Their intention was to make us believe this defence was wholly unauthorized by them, and that they were friendly. Their artifice was to shallow and did not succeed. I ordered them to be secured as prisoners. We then proceeded to examine all the rooms—we passed through room after room, found all perfectly in order, richly furnished, and wax candles, altars and crucifixes in abundance; but could discover no evidence of iniquity being practiced there. The marble floor was arranged with a strict regard to order; but where were those horrid instruments of torture, of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain: and the holy father assured us that they had been belied—that we had seen all; and I was prepared to give up the search, but Col. de Lile was not ready and said to me."

'Let this marble floor be examined; let water be poured upon it, and see if there is any place where it passes through more freely than others.'

"I replied," 'Do as you please.'

"Water was poured on the floor and every seam carefully examined, to see if the water passed through. Presently, Col. de Lile exclaimed he had found it by the side of one of these marble slabs; the water passed through fast, and all hands were now at work for furthur discoveries; officers with their swords, soldiers with their bayonets, seeking to clear out the seam and pry up the slab, and others with the buts of their muskets striking the slab with all their might, trying to break it.

One of the soldiers struck on the slab with the but of his gun, and hit a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as belshazzar's when the hand-writing appeared on the wall. Beneath the slab there was a staircase. I stepped to the altar and took from one of the candlesticks a candle four feet in length, that I might explore the room below,—doing this, I was arrested by one of the inquisitors, who laid his hand upon my arm, and with a very demure and holy look, said,

'My son you must not take those lights with your bloody hands—they are holy.'

'Well,' "I said" 'I will take a holy thing to shed light on iniquity,' and proceeded down the stairs.

"As we reached the bottom of the stairs we entered a large room which was called the hall of judgment. In the centre was a large block, with a chain fastened to it, and small cells extending the entire length of the edifice: and here such sights were presented as we hope never again to see. These cells were places where the wretched objects of inquisitorial hate were confined, till death released them from their sufferings: In these cells we found the remains of some who had paid the debt of Nature; some had been dead but a short time, while of others, nothing remained but their bones, still chained to the floor of their dungeon. In other cells were found living sufferers of both sexes, from three score years and ten down to fourteen, all naked as when born in the world, and all in chains. Here were the old man and woman who had been shut up for many years; here, too, were the middle aged; the young man and maiden of fourteen years. The soldiers went to work releasing them, and took their overcoats and other clothing, and gave them to cover their nakedness. We then proceeded to explore another room on the left.—Here we found instruments of torture of every kind which the ingenuity of men or devil could invent.

Col. D. here describes four of the horrid instruments:

'The first was a machine by which the victim was confined; then beginning with the fingers, every joint in the hands, arms, and body was drawn out; the second was a box in which the head of the victim was confined; by a screw over the box was a vessel from which one drop of water fell every second on the head, in the same place, which put the sufferer in the most excrutiating agony, till death; the third was an infernal machine, laid horizontally, to which the victim was bound, the machine was then placed between two beams, in which were scores of knives so fixed, that by turning the machine by a crank, the flesh was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman or doll, richly dressed, with arms extended, and around her feet a semi-circle was drawn; the victim who passed over this fatal mark, touched a sping, which caused the diabolical engine to open its arms, clasp him and a thousand knives cut him into as many pieces in the deadly embrace.—This was called the Virgin. The sight of these engines of torture kindled the rage of the soldiers to fury; they declared that every inquisitor and soldier of the inquisition should be put to the torture. The generals did not oppose them.—When the inquisitor general was brought before the Virgin, he begged to be excused.'

'No,' said they, 'you have made others kiss her and now you must do it,' and pushed him over the fatal circle. The beautiful image instantly clasped him in its arms and he was cut into innumerable pieces.'

After witnessing the torture of four, the Colonel left the soldiers to wreak their vengeance on the guilty inmates of that prison house of hell. In the meantime it was reported through Madrid that the inquision was opened, and multitudes hastened to the fatal spot. What a meeting was there? It was like a resurrection. About one hundred who had been buried for years, were now restored to life.—Fathers found their long lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue could describe.

Having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults and placed a slow match in connection with it, and withdrew to a distance. In a few moments there was a joyful sight. The walls and turrets of the massive structure rose majestically toward the heavens, impelled by the tremendous explosion, and fell back to the earth a heap of ruins.